S I N

THE

PLAGUE of *PLAGUES*

OR,

Sinful Sin the worst of Evils.

A Treatise of Sins Tryal and Arraignment, wherein Sin is Accused for being, proved to be, and condemned for being exceeding sinful: And that,

1 *As against God*; his Nature, Attributes, Works, Will, Law, Image, People, Glory and Existence.

2 *As against Man*; his good and welfare of Body and Soul, in this Life, and that to come: With the Use and *Improvement* to be made of this Doctrine, that men may not be Damned, but Saved, &c.

Being the Substance of many Sermons Preached many Years ago in *SOUTHWARK*,

By *Ralph Venning*, A. M.

Prov. 8. 36. *He that sinneth against me, wrongeth his own Soul.*

John 5. 14. *Sin no more, least a worse thing come unto thee.*

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To all that were Hearers, and to all that shall be Readers of what's contained in the following Treatise.

THE Christian Religion (*as it exposeth to, so it*) fits for, and is suited to Suffering as well as Glory: Yea, the *All-wise* God hath so ordered it, that while we are on this side the Grave, such Graces (*as suppose Suffering, and are preparative to Glory*) should be most exercised by us, which are to act their part, and to have their continuance only in this world; and which indeed had not had an actual being or existence, if Sin had not entred into the

world; *viz.* ſuch Graces as are *Faith*, *Repentance*, *Hope* and *Patience*: There had been no need of *Faith* for righteouſneſs, if we had not loſt our own; no need of, nor occaſion for *Repentance*, if we had remained Innocent; no room for *Hope*, ſeeing we had been in a continual ſight, enjoyment and poſſeſſion of happineſs, if we had not ſinned; nor any uſe or exerciſe of *Patience*, when there had been no ſuffering, and none there had been, if there had been no Sin: The ſtate of Innocency (*before ſin was*) being in the next degree like to the ſtate of Glory (*when ſin ſhall be no more*) and that excludes theſe, and ſuch like things; for then ſorrow and ſighing ſhall flee away, and all tears be wiped from their eyes; then Faith ſhall be turned into Viſion, and Hope into Fruition, ſuffering (*and conſequently patience*) ſhall be at an end, as to good and holy men.

It cannot therefore but be hugely uſeful and advantageous toward the exciting, exerciſing, promoting and perfecting of theſe Graces, to know what an *exceeding ſinful* thing ſin is; not only

ly that we may ſuffer well, as did *Chriſt Jeſus*, 1 *Pet.* 2. 19.-23. and make *Moſes*'s choice, *Hebr.* 11. 25. and not that which is charg'd on *Job* as his, *Chap.* 36, 21. But alſo becauſe, if ever we be ſaved, theſe Graces muſt be practis'd, and that they are not in a capacity to be, till ſin appear to us, as it did to S. *Paul*, an exceeding ſinful, deceitful, and deſtructive thing. And truly, as Sinners are not like to be awakened hereunto, till the Commandment come (*as it did to the* Apoſtle) and diſcover it to them; ſo they who are awakened and converted, are greatly obliged, and *no leſs provokt by it*, to admire the love and mercy of God, and to pay him everlaſting gratitudes for their deliverance and ſalvation from ſin. But of the uſefulneſs of this Doctrine I ſpeak in the Treatiſe it ſelf, and ſhall therefore forbear to name any thing more of that Nature in this place.

As to the Book I have but a few things to ſay; this Treatiſe was began, and almoſt finiſh'd, before the late Sore and great Plague began; and therefore (*though for a memorial of it*) I have taken

occasion to give it a Name or Title from thence, yet it is not calculated particularly thereunto; but with a more general aspect upon the universal mischief, that *Sin* hath done mankind, as to Soul and Body, Time and Eternity, *it being the root of all evil, Corporal, Spiritual, and Eternal*, only in relation to that sweeping Besom of destruction, and the dreadful fire from heaven or hell, *and in several senses from both*, which since consumed the habitations, as the Plague did the Inhabitants before (both which I fear are (*alas!*) but too much forgotten) we should consider the operation of Gods hand lifted up, to lay it to heart, to confess our sin, and give him glory: For though God in the midst of judgment remembred mercy, yet we in the midst of mercy should remember judgment, both hands being to lead us to repentance; *else*, though the *Plague* be over and gone, and that *fire* burns no longer, yet if the plague of our hearts, and hot fiery lusts (*if our sins*) continue, we are far from health and safety: If after such deliverances as these, we sin, as if we were

were deliver'd to do nothing else; or to speak as *Ezra* doth, *Ch.* 9. 13, 14. and after all that is come upon us for our evil deeds, and for our great trespass, seeing that God hath punished us less then our iniquities have deserved, and hath given us such deliverance as this, should we again break his Commandments, and joyn in affinity with the people of (*with such and the like as our former*) abominations? would not he be angry with us, till he have consumed us; so that there be none (*as hitherto through mercy there hath been*) remnant, and escaping, but the fire of his wrath may burn to (*and we burn in*) the lowermost hell! Oh, let us hear and fear, and do no more so wickedly, *Deut.* 13. 11. for sin is so notoriously, more then excessively and intollerably evil, that as 'tis *at present* the reproach, 'twill be (*hereafter*) the ruine of any people who repent not: And what is impenitency? but a treasuring up of, and growing rich in sin and wrath together, *Rom.* 2. 4. 9. and what is that but to be abundantly damned!

As to this Subject, I am well aware

that several pious and learned men have treated of it; but that is no discouragement to their Successors to do so too, no more then 'twas to S. *Luke* (*Ch.* 1. 1, 2, 3.) to write the Gospel, of which others had written before him: And indeed, what is the Gospel of S. *Matthew*, *Mark*, *Luke* and *John*, but the same Gospel published with some little variety. The Apostle S. *Peter* wrote of the same things which S. *Paul* had done, 2 *Pet.* 3. 15. and they both wrote of the same things over and again, *Phil.* 3. 1. 2 *Pet.* 1. 12, 13. And *Jude* the Brother of *James*, as *v.* 1. did transcribe, or at least Epitomize a great part of S. *Peter's* second Epistle, almost (*in terminis & verbatim*) word for word. I remember S. *Austin* somewhere gives his advice, to have the same things published by several men, that (*by the interest, relation, and affection which they have in the world*) truths may come to the more hands, which else would be confined, and well nigh imprisoned. Beside, what *Ausonius* tells us, *unus plus alio invenire potest, nemo omnia* is a very great truth, one may find

out more then another, but none will or can find and speak out all, so exceeding broad are the commands and truths contain'd in the sacred Scriptures, beyond any others. Though *therefore* I think it no disparagement to me to acknowledge, that I have perused others, and profited by them, yet I may (*without vanity or ostentation*) say, that I have not only handled this Subject in another manner, but that I have also spoken to other things, then any hath done that I have yet met with all; and do not doubt, but much more may be said then hath been by me, any, or all that have written on this Theme.

As to the sinfulness of sin (*the subject of the Treatise*) I have indeed handled it most largely, as 'tis against Mans good and happiness, it being most properly the intent and scope of the Texts, and God is so condescending, that he is pleased to treat man as a self-lover; and so to gain him, and win him by his own advantages; yea, he seems by his patience to have a concern for mans Salvation, *beyond his own inditation in this work*, as the Apostle gives us to be-

lieve,

lieve, 2 *Pet.* 3. 9. And truly, this vouchsafement, self-denial, and humbling of himself, is so great and rich a goodness, that it most forceably leads and draws us to repentance, *Rom.* 2. 4.

As to the stile, I have not minded any curiosity, for I am still of my former opinion, that *that* eloquence doth injury to things, which draws us to observe it, seeing words are only for the matters sake, and should not hinder but help its promotion; fine expressions (*according to what's said by a Learned and Eloquent person*) fine expressions are but like the gawdy and guilded frame of a Looking-glass, which acquaints us not with our faces and features, *The genuine use of a Looking-glass*: yea many times the richness of the frame, doth so much amuse and dazle the eyes of some *childish persons*, that they are regardless of any thing else: The *Rhetorick* diverts men from attending the more concerning, *the instructive* part of a discourse; yea, many that pretend to be *Criticks*, make little other use of Sermons and good Books, then to censure or to applaud

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the contrivance, and the phraſe, without minding the Doctrine, or caring to rectifie what hath been diſcover'd to them to be amiſs: *'Tis no commend to a Preacher to be more ſollicitous to make his expreſsions, then to make his Hearers good:* There muſt be no flattering of ſinners; we muſt rather endeavour they may condemn themſelves, then applaud us; and 'twill be more joy to a *good Divine*, to hear the peoples ſighs for their ſins, then to hear their praiſes of his Sermon, and that they follow his counſel, then that they admire his language: We muſt not ſpeak againſt ſin, to ſhew an art of declaiming, a skill of ſpeaking Oratoriouſly, but to exerciſe our own, and to provoke others to exert their hatred againſt it; and *'tis to be fear'd*, that when the beſt of men have done their beſt and utmoſt, there will yet be too many that read pious books with leſs reverence and concern then a Romance, or a Play, being more for the Rhetorick then Divinity, for the wit then worth (*which is to ſay*) the ſhadow then ſubſtance of diſcourſes; and (as the forementioned excellent perſon ſignificantly

nificantly expresseth it) *If a devout book have not good store of witty passages, some Readers will not mind it at all, and if it have, they will mind nothing else.* And this experience confirms. But whatever Readers this Book meet with, I have endeavour'd that it may profit, *and so far please*) them, that I hope they will find nothing worthy of their displeasure, but the thing I write against. I have committed it to God, and beg'd his blessing, that it may be of use, to teach men to profit hereafter by their hitherto loss, and get something by reading, *which they can never do by committing* of sin.

But not to detain thee much longer, I entreat thee to remember, *that* this world is but a glittering and pompous vanity, a thing that perisheth in the using, and will not reach beyond the grave, and *perhaps* will not last so long, for the lust and fashion of it pass, yea, take them wings, and fly away. Remember *that* sin leads no where but to hell, the place and Element of torment. Remember *that* ere long Death will arrest thee, and carry thy body to the dust and Dungeon of the grave, and (*if thou*

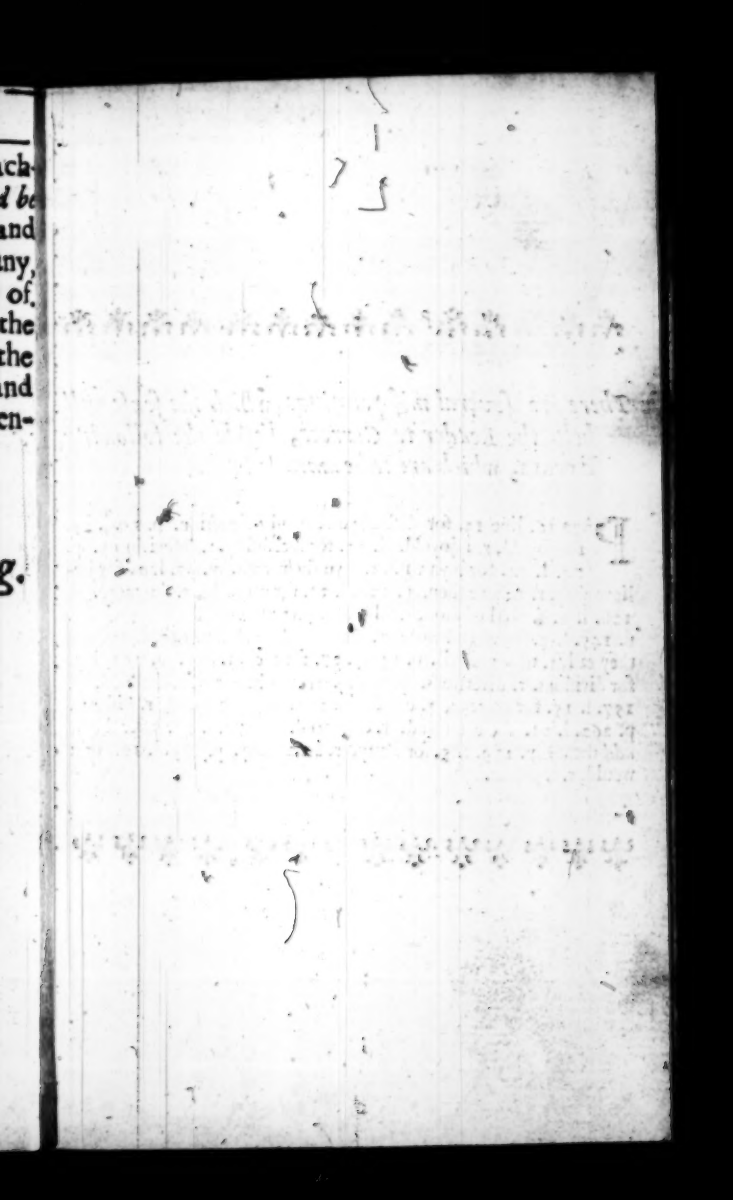
die

die in thy sins) thy Soul to Hell and Damnation. I entreat thee therefore to exercise thy self unto, and in the power of godliness, and *do not live as if the practise of Piety were nothing but a Book of that Name.* Alas, what is't to have Religion in thy Bible, in thy head and tongue, and yet have none in thine heart and life! Do but think what thou wilt say or do when thou comest to judgment, *as* Solomon *tells the young man, Eccl.* 11.9. Take the course which thou canst own, and justifie in that day, and do what thou wilt, and then I am sure thou wilt not dare to do any thing but what thou oughtest; for who can answer for one of a thousand, or for but one sin!

As for any of them (*yet alive*) that were Hearers, and shall now be Readers of what's contain'd in the following Treatise, *I crave leave to tell them*, that they have it double, as Precept upon Precept, and line upon line, and God seems to send it to them the second time, that it may do more good upon them then it did at first, that the repetition and calling of it to remembrance,

brance, may do more then the preaching of it did, though I know, *blessed be God*, that it was not then deliver'd and heard without good effects on many, and, *I hope*, on more then I know of. That God may be glorified, and the Readers may profit by it, is much the prayer, as 'twill be much the joy and rejoycing of my Soul, whatever censures may be past upon me,

Ralph Venning.



There are ſeveral miſ-pointings, which the ſenſe will help the Reader to Correct, beſide the following Errata, *which are to be amended thus.*

PAge 16. line 12. for deſtruction, read diſtraction. p. 55. l. 20. for joyn'd, r. injoyn'd. l. 23. for ſociability, r. inſociability. p. 74. l. 24. for joyn with, r. joyn them with. p. 97. l. 2. for believe they, r. believe then. p. 126. l. 33. for no more, r. the more. p. 128. l. 2. for tell of God, r. tell God. p. 141. l. 24. for have, r. leave. p. 145. l. 2. for when before, r. before and when. p. 145. l. 33. for they call, r. they not call. p. 148. l. 27. for iuch, r. ſuch. p. 152. l. 4. for diviſions, r. diverſions. p. 156. l. 26. for hundred, r. hardned. p. 157. l. 15. for exerciſe, r. exceſs. p. 255. l. 4. for dying, r. diſceaſe. p. 262. l. 21. for command, r. commend. p. 273. l. 28. after then ? *add* theſe ? p. 279. l. 5. for a may, r. a man may. p. 289. l. 10. for i would, r. it would.

SIN,

THE PLAGUE of PLAGUES;

OR

Sinful Sin the worst of Evils.

ROM. 7. 13.

Was then that which is good made death to me? God forbid! But Sin, that it might appear Sin, working death in me by that which is good; that Sin by the Commandment might become exceeding sinful.

BEing to treat of the *exceeding* sinfulness of Sin, 'tis not only expedient, but necessary that I preface and premise such things as these; *viz.* (1) *That God made all things very good, Genes.* 1. 31. they were all endowed with the perfections which were suitable to their several beings; so that none of them could find fault with, or complain of God, as if he had been wanting to them, or had made them defective: yet (2) of these, *the two most eminent and principal degrees of creatures did quickly degenerate*; for some of the Angels sin- The Introduction by way of premise.

ned, and kept not their first estate, but left their own habitation, *Jude* 6. And by giving way to their subtil and envious insinuations, the Man *Adam* (who was a common person) *sinned also*, *Genes.* 3. *And thus by one man sin entred into the world, and death by sin; and so death passed upon all men, for that all have sinned*, *Rom.* 5. 13. And (3) as to the Angels that fell, *God left them irrecoverable*, for 2 *Pet.* 2. 4. God spared not the Angels that sinned, but cast them down to hell; and *Jude* 6. hath reserved them in everlasting chains under darkness, unto the judgment of the great day. Christ Jesus the Mediator and Redeemer took not on him *Angels*, or (as 'tis in the Margine) takes not hold of Angels, *Hebr.* 2. 16. but it pleas'd God to pity *man*; his saving grace and loving-kindness hath appear'd to *man*, *Titus* 2. 11. and that in Christ Jesus, *Titus* 3. 4. whose delight was with *the sons of men*, the habitable parts of the earth, *Prov.* 8. 31. and therefore he took on him the seed of *Abraham*, *Hebr.* 2. 16. And (4) *this Doctrine of God our Saviour, or the Gospel-doctrine, doth suppose man a sinner*: 'Tis a faithful saying, (and worthy of the best and all acceptance and reception) that Christ Jesus came into the world (on this very errand and design) to save sinners, *1 Tim.* 1. 15. The Doctrine of *Repentance* supposeth also that man hath done amiss, *Mat.* 9. 13. The Doctrine of *Faith* in another for righteousness and hope, concludes man to be without righteousness, and hope in himself, *Eph.* 2. 12, 13. And *the end of Christs sending the holy spirit, was*, that he might in the first place convince of sin, *Joh.* 16. 8.

These

These things being, beside others that might be consider'd, it cannot but be *hugely useful* to let men see what sin is, how *prodigiously* vile, how *deadly* mischievous, and therefore how *monstrously* ugly and odious a thing sin is; that so way may be made by it: (1.) For admiring the free and rich grace of God. (2.) For believing in our Lord Jesus Christ. (3.) For vindicating the holy, just and good Law of God, and his condemnation of sinners for breaking of it. (4.) For hating of, repenting for and from sin, thereby taking a holy, just and good revenge on it and our selves. (5.) That we may love and serve God at a better rate then we ever did, in the little and short time of Innocency it self. And lastly, that this black spot may serve for a set-off, to the admirable, incomparable, and transcendent Beauty of Holiness.

The Context and the Text explain'd.

And now to the Text it self, which may have this for its title, *The just vindication of the Law of God, and no less just accusation and condemnation of the sin of man.* As to its connexion, with what precedes, 'tis thus; at the 10. *v.* the Apostle had said, that the Commandment which was ordain'd to life, he found unto death: Hence an objection is rais'd, *v.* 13. Seeing the Commandment is good, how comes it to be unto death? *Was that which was good made death to me?* To which he answers: (1.) By way of negation and abhorrency, God forbid! *absit!* far be it from me or any other to think so! no, by no means! *to find fault with the Law, were to find fault with God:* The Law is not to be blam'd: What is then? for something is to

blame: To this he answers; (2.) By way of affirmation and accusation, that *sin is the true cause of death*: The Commandment indeed condemns, or is death to man, not of it self, but because of sin: and hereby sin appears (not only like it self, but it self) sin, yea sinful, yea exceeding sinful sin; not in a disguize, *as when 'tis committed*, but in its own lively colours, or (rather and more properly) dead and deadly colours.

'Tis, saith he, ἁμαρτία, sin in the abstract, and that iterated and repeated (as *Pharaohs* dream was) for the certainty and assurance of the thing; 'tis sin, 'tis sin, and this sin is ἁμαρτωλὸς sinful, or a sinner, nothing else but sinning and sinful sin, 'tis masculinely and vigorously sinful; for though *Erasmus* conclude this to be the *Attick* Dialect (*viz.* the conjunction of this masculine and feminine) yet others think that the Apostle doth *dare personam peccato*, bring in sin as if it were a person; as *v.* 17. and 20. 'Tis not I, *but sin*; as if it were a person: unless we may read it thus, as *Fains* doth, that the ἁμαρτωλὸς the sinner might become sin (in the same sense as the objection is made, *v.* 7. Is the Law sin?) that is, criminal and guilty: However we read it, we are sure of this, that it denotes the malignant, pestilent and pernicious nature and operation of sin, its own name being the worst that can be given it; and yet, as if this were not significant enough, 'tis so καθ' ὑπερβολὴν, i. e. *supra modum*, Erasm. *quam maxime*, Beza: *eximie* Grotius: exceeding, above measure, excessively, or in the highest degree, for an *Hyperbole* is an extraor-

extraordinary and the highest degree of speaking; 'tis as the *Arabick* Version hath it, *superans excessum*; 'tis extremely, and indeed, beyond all expression sinful.

So that upon the whole I may illustrate the scope and meaning, by a familiar example or instance: 'Tis as if it had been said by a Malefactor to the Judge, thus; *Oh my Lord*, how cruelly unmerciful are you to condemn me to die? Nay, saith the Judge, 'tis not I, 'tis the Law, I am but the mouth of the Law: Nay, saith the Law, 'tis not I, 'tis sin; if thou hadst not sinn'd I had not condemn'd, for *the Law is not against the righteous*, 1 *Tim.* 1. 9. No, against such there is no Law, no condemnation from it, *Gal.* 5. 23. Thou mayst then in me *(as in a glass)* see what a deadly destructive and killing thing thy sin is: Every mouth must be stopped, there's no room for complaint against God or his Law, for thou art *(as all others are)* by becoming guilty, fallen short of the glory, and subject to the judgment of God, *Rom.* 3.-19.-23. So that by the Commandment sin appears to be a desperate malignant thing, the proper, true and only cause of mans condemnation and death.

From this brief yet clear account of the Text and Context, these following truths are deducible.

Observations from the Text.

1. That *the Law of God in whole and every part is good*; not only not sin i. e. culpable or criminal, as v. 7. or only holy and just, v. 12. or spiritual, v. 14. but good, v. 12, 13. *good*, not only in it self, but relatively in its institution with respect to man, for 'twas ordain'd to life. v. 10. Yet

2. This good *Law transgressed makes man over to death*: Patience, that temperate and harmless thing, (if abused) turns to rage and fury; so the Law (good though it be, yet) abused, it condemns and kills.

But 3. *Though the Law condemn* mans fault, and man for his fault, *yet still the Law is good, and is not to blame, nor to be blam'd*: The Law is as good as ever 'twas, 'tis to be justified by man, even then when it condemns man: As man had no reason to break the Law, so none to find fault with the Law, though it bind men over to death for breaking of it. For

4. 'Tis not the Law but *sin that works mans death and ruine*; sin aims at no less, and (*if grace prevent not*) it will end in no less; for the end and wages of sin is death, Rom. 6. 21, 22.

Yet 5. *Sin* ('tis true) *worketh mans death and destruction by* that which is good, *scil. the Law*: when sin hath used man to break the Law, it useth the Law to break man, to undo him by condemnation and death. And

6. *Sin is therefore exceeding sinful and wicked*, most unmeasurably spiteful, poysonous and pernicious, because it kills men, and not only so, but kills them by that which is good, and was appointed to man for life; it turns food into poyson: *ut agnoscatur quam sceleratus peccator sit hoc peccatum, & quam pestifera res, dum per mandatum, rem salutiferam, exserit virus suum*, Clarius. Like the horrid and cursed wickedness (our stories tell us of) so wickedly committed, in poysoning a man, *yea a King*, by the Cup of Blessing. So that

7. And

7. And lastly, Sin by the Commandment appears to be excessively sinful: *Ut evidens sit quam perniciosum, quam grave, quam scelestum sit ipsum peccatum, Zegerus.* If we look on this through the Microscope-glass of the Law, it will appear a most hideous, devillish, and hellish thing; the most wicked, villanous, mischievous, virulent and deadly thing that ever was. *Sinful sin!* worse then the Devil! &c. of which anone.

I may not prosecute any of these particulars apart, for I shall have occasion enough to speak to every and each of them in handling *the sinfulness of sin*; in relation whereunto I intend to observe this method, and to manifest thereby

1. *What sin is*, the thing so much and so deservedly evil spoken of, whereof none can speak well, but they that speak ill of it; for they speak best who speak the worst of sin. The subject and method of handling it.

2. *Wherein the sinfulness of sin doth especially consist*; and so to lay open not only its effects, but its nature also.

3. *What witness and evidence* there is to make good this Indictment and Charge against Sin, that it is so vile and abominable, so sinful as the Apostle calls it. And

4. *What use and improvement is to be made* of the Doctrine of Sins excessive sinfulness.

1. To begin with the subject, and to shew what sin is: *Sin is the transgression of a Law, yea of a good Law, yea of a Gods Law:* Sin supposeth a Law in being, for where there is no Law, there is no transgression, *Rom.* 4. 15. but where there is sin, there is a Law, and a transgression of the Law, 1 *Joh.* 3. 4. whosoever committeth 1 What sin is.

sin transgresseth the Law, for sin is a transgression of the Law; and this is the sin intended here in the Text, as appears by *v.* 7.

Now the Law not only forbids the doing of evil (*whether by thought, word or deed*) but also commands the doing of good; so that to omit the good commanded is sin, as well (*or ill*) as is the doing of the evil that is forbidden: against the fruits of the spirit there is no Law, but against the works of the flesh (*as the opposition holds*) there is Law, for they are all against the Law, as the Apostle tells us, *Galat.* 5. 19.-24. what ever then doth transgress the Law of God (*in whole or in part, James* 2. 10.) is therefore, and is therein a sin, whither it break an affirmative or a negative precept; *i.e.* whither it be the omission of good, or commission of evil.

2. Wherein the sinfulness of sin.

2. To proceed and lay open wherein especially the sinfulness of sin doth consist, which is easily and readily known from its definition or description just now set before us: Sin being a transgression of Gods Law, which is not only holy and just, as made and given by an holy and just God; but good also, as it respects man, for whom God made it, according to the Text and Context, and as 'tis in *Deuter.* 5. 29. and 6. 24: with many other places: I say, sin being a transgression of Gods Law, which was made for mans good, the sinfulness of sin must needs lie in this, that it is contrary

1. *To God.*
2. *To Man.*

These then are the two Heads I shall insist upon, to declare the malignity and wicked nature

ture of sinful sin; and both these are evident from the Law, for by it (*as our Text speaks*) sin appears sin, and by the Commandment sin (*clearly and undeniably*) becomes most exceeding, hyperbolically, or above measure sinful; *i. e.* extremely guilty of displeasing and dishonoring God, of debasing and destroying man; and *on both accounts* justly obnoxious to, and deservingly worthy of the hatred of God and man; as to which I do heartily wish the issue to be, that man may hate it as God doth, who hates it, and nothing else but it; or (*to be sure*) he hates none but for it.

Of sins contrariety to God.

1. Then the sinfulness of sin not only appears by, but consists in this, that 'tis contrary to God, yea *contrariety and enmity it self* in the very abstract: Carnal men, or sinners, are called by the name of enemies to God, *Rom* 5. 8. with 10. *Col.* 1. 21. but the carnal mind or sin is called *enmity* it self, *Rom.* 8. 7. and accordingly it and its acts are expresst by names of enmity, and acts of hostility; as walking contrary to God, *Levit.* 26. 21. rebelling against God, *Is.* 1. 2. rising up against him as an enemy, *Mich.* 2 8. striving and contending with God, *Is.* 45. 9. despising of God, *Numb.* 11: 20. it makes men haters of God, *Rom.* 1. 30. resisters of God, *Acts* 7. 51. fighters against God, *Acts* 5. 39 and 23. 9. yea blasphemers of God, and in fine very Atheists, that they say there is no God, *Psal.* 14. 1. it goes about to ungod God, and is by some of the Ancients called *Deicidium*, God-murther, or God-killing. And though all these things be

1 Sin is contrary to God.

not

not acted by every sinful man, yet they are not only in the nature of sin, yea of every sin, more or less, but are all of them in the heart of all sinners (in their seed and root) *Mat.* 15. 19. and *what is acted by any man would be acted by every man*, if God did not restrain some men from it by his power, and constrain others to obedience by his love and power; as 1 *Cor.* 5. 14. *Psa.* 110. 3. Herein then is the desperately wicked nature of sin, that it is not only *crimen laesæ Majestatis*, High Treason against the Majesty of God, but it scorns to confess its crime, 'tis obstinate, and will not that he reign over it; 'tis not only not subject, but 'twill not be subject, no nor reconciled to God, such is its enmity! Yet more particularly.

Particularly.

1 To his Nature.

1. Sin is *contrary to the nature of God*; Gods name is holy, and as his name is, so is he and his nature, all holy, yea he is so, and cannot but be so: And therefore God takes it more ill, that men should think him wicked like themselves, *Psa.* 50. 16-22. then that they think him not to be, *Psal.* 14. 1. Its said to weary him, when men do but say that evil is good in his sight, *Mal.* 2. 17. This is the thing God glorieth in, that he is holy, yea glorious in holiness, *Exod.* 15. 11. And *Holiness is the Attribute, which freeth God from not only evil it self, but from all appearance or suspition of evil.* Were not God holy, many of the things which God doth would look unlike him; *his justice* and judgments would look not only like severity but Tyranny, were not it and they holy; *his love* in its carriages and behaviours to some people, would look like fondness and respecting

ſpecting of perſons, but that 'tis holy; *his patience* would look like a toleration, if not approbation of ſin, but that 'tis holy patience, *&c.* Thus many acts of God, were it not for holineſs, would appear as ſeemingly evil as they are really good, and be as much ſuſpected by all, as they are unjuſtly cenſured by ſome: He is holy, without ſpot or blemiſh, or any ſuch thing, without any wrinkle, or any thing like it; *as they alſo that are in Chriſt ſhall one day be, Eph.* 5. 27. God is ſo holy, that he cannot [illegible] himſelf, nor be the cauſe or Author of ſin in another; he doth not command ſin to be committed (*'twere to croſs his nature and will*) nor approve of any mans ſin when 'tis committed, but hates it with a perfect hatred; without iniquity is he, and of purer eyes then to behold, *i. e.* approve iniquity, *Hab.* 1. 13.

On the contrary, *as God is holy*, all holy, only holy, altogether holy, and alwayes holy, *ſo ſin is ſinful*, all ſinful, only ſinful, altogether ſinful, and alwayes ſinful, *Gen.* 6. 5. In my fleſh, *i. e.* in my ſinful corrupt nature, there dwelleth no good, *Rom.* 7. 16. As in God there is no evil, ſo in ſin there is no good; *God is the chiefeſt of goods, and ſin is the chiefeſt of evils*; as no good can be compared with God for goodneſs, ſo no evil can be compared with ſin for evil.

2. Sin is *contrary to all the Names and Attributes of God*; ſets it ſelf in oppoſition to them all. (1) It depoſeth the *Soveraignty* of God, *as much as in it lies*; it will not that the King of Kings ſhould be in the Throne, and govern this world which he hath made; 'twas by this inſtinct 2 To his Attributes.

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that *Pharaoh* said, who is the Lord, that I should obey his voice to let *Israel* go? I know no Lord above me, I will not let *Israel* go, *Exod.* 5. 2. 'Tis the voice and language of sin, *Psal.* 12. our lips are our own, who is Lord over us? and 'twas from hence that the *Jews* of old said, we are Lords, we will come no more to thee, *Jer.* 2. 31. Thus it attempts to dethrone God! (2) It denies Gods *All-sufficiency*, as if there were not content and satisfaction enough to be had in the enjoyment of God, but that vanity and wickedness had more of pleasure and profit then he, whose wayes are all pleasantness, and whose service is the whole of man: Every Prodigal that leaves the Fathers house doth practically say, 'tis better to be elsewhere. (3) It dares the *Justice* of God, and challengeth God to do his worst, *Mal.* 3. 17. It provokes the Lord to jealousie, and tempts him to wrath. (4) It disowns his *Omniscience*; Tush, say they, God sees not, nor doth the most High regard. (5) It despiseth the riches of Gods goodness, *Rom.* 2. 4. (6) It turns his *Grace* into wantonness, *Jude* 4. It will make bold with God, and sin because grace abounds! In short, 'tis the *Dare* of Gods Justice, the *Rape* of his Mercy, the *Jeer* of his Patience, the *Slight* of his Power, the *Contempt* of his Love, as one doth prettily express this ugly thing: and we may go on and say, 'tis the *Upbraid* of his Providence, *Psa.* 50. the *Scoff* of his Promise, 2 *Pet.* 3 3,4. the *Reproach* of his Wisdom, *Is.* 29. 16. and as 'tis said of the Man of Sin (*made up of sin*) it opposeth and exalts its self above all that's called God (and a-

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bove all that God is called) so that it as God sitteth in the Temple of God, shewing it self as if it were God, 2 *Thes.* 2. 4.

3. Sin is *contrary to the works of God*; as it works contrary unto God, so its contrary to Gods works, and is called the work of the devil, 1 *Jo.* 3. 8. all Gods works were good exceedingly, *beautiful even to admiration*, but the works of sin are deformed, and *monstrously ugly*, for it works disorder, confusion, and every thing that's abominable: Sin may be impleaded for all the mischiefs and villanies that have been done in the world; 'tis the Master of Mis-rule, the Author of Sedition, the Builder of *Babel*, the Troubler of *Israel*; and all mankind. And *so contrary is sin to the works of God*, that it sought and still seeks to undo all that God doth, that there might be no seed, nor name, nor root left him in the earth: Every thing works according to its nature (*operari sequitur esse*) as the root is, so is the fruit, and by that every Tree is known, whither it be a good Tree or a bad, *Mat.* 7. 17, 18. God is good, and doth good, *Psa.* 119. 68. Sin is evil, and doth evil, yea nothing else; so that sin and its works are contrary to God and his works. 3 To his Works.

4. Sin is *contrary to the Law and Will of God*, yea to all the rules and orders of his appointment: There is not one of his Laws which it hath not broken, and endeavoured to make void, and of none effect; yea, 'tis not only a transgression of, but a contradiction also to the Will of God: When the Son of God came into the world to declare and do his Fathers Will, he was encountred by and under-went the contradiction of sinners, 4 To his Law.

sinners, *Hebr.* 12. 3. who would have made men believe, that neither he nor his Doctrine was of God. *'Tis an Anti-will to Gods Will*; it sets it self to oppose preaching, prayer, and all the Institutions of God, and that not only out of envy to man, that he should not be the better for them, but out of enmity to God, that he should not be worshipped in the world. Now to act contrary to the will and Statutes of God, is to act contrary to God himself; as may be seen by comparing *Levit.* 26. 14, 15. with 21, 23, 27. and many other places. *David* in fulfilling the Will of God, was said to be a man after Gods own heart, *Acts* 13. 22. and they that obey the will of sin, are said to walk after the heart of sin, *Ezek.* 11. 21,

5 To his Image.

5. Sin is *contrary to the Image of God, wherein man was made*: God made man in his own likeness, *viz.* in righteousness and true holiness, *Eph.* 4. 24. Now sin is clean contrary to this Image, as much unlike it as deformity and uglines is unlike to handsomness and beauty, as darkness is to light, as hell to heaven, yea and more too: *Sin is the Devils Image*; as when God made man, he made him in his own image; so when the Devil made man sin, he thereby made him his own image and likeness: and so I conceive the Devil meant that phrase, *Ye shall be like Gods, Elohim, Genes.* 3. 5. He did not say, nor mean, that he should be like the *Elohim*, (the Creators, as the word is, *Job* 35. 10. *Eccl.* 12. 1.) the God that made them, but like *Elohim* Gods, *viz.* such as I and my Angels are, who once knew good, but now know evil, both by doing it, and suffering

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ing the sad effects of it. The word *Elohim* is used not only of God and good Angels, but of fallen Angels, or Devils, 1 *Sam.* 28. 13. And under the covert of this ambiguous and dubious word he craftily abused our first Parents; for he well knew that by sinning they could not become like *Elohim*, God above, but would become like *Elohim*, the Gods below: And alas! are we not like *Elohim-devils*, knowing good by loss, and evil by the sad and dismal effects thereof? Thus he that runs may read the Picture, Image and likeness of the Devil in sin; *sinners are as like the Devil as any thing*, for he that sinneth is of the Devil, 1 *John* 3. 8. not only a servant, but a child of the Devil; Ye are of your Father the Devil, said holy Jesus to the sinful Jews, *John.* 8. 44. Never was Child more like the Father, then a sinner is like the Devil; sin hath the nature, the complexion, the air, the features, and very behaviour of the Devil.

6. Sin is *contrary to the people and children of God*: 'Tis true, sin cannot hate them so much as God loves them, nor do them so much hurt as God can do them good; yet out of spite and envy 'twill do its worst, and hate them because God loves them: Gods Children are his Darlings and Favorites, dear to him as the apple of his eye; in all their afflictions he bears a part, and is afflicted, and looks upon it as if he himself were treated as they are in this world, *Acts* 9. 4, 5. *Mat.* 25. 41.-45. Now *the nearer and dearer they are to God*, the more Gods heart is set upon them for good, *the more sin sets its heart against them for evil*: Sin is alwayes warring against 6 To his people.

gainst the Seed of God in them, the flesh lusteth against the spirit, *Gal.* 5. 17. and warreth against their souls, 1 *Pet.* 2. 11. So that by sins ill-will Gods people should neither enjoy nor do any good in this world; 'tis alwayes provoking the Serpentine Race to make war upon, to imprison and persecute (*even to destruction*) the little Flock and Remnant of the holy Seed; it will not (further then rebuked by grace) let them have one quiet day, it disturbs and interrupts them, that they cannot attend upon God without destruction; when they would do good, a evil is present with them, *either to keep it undone, or to make it ill done*; it endeavours to spoil all they take in hand, and to turn their holy things into iniquity, by reason whereof they cry out as greatly oppress, wretches that we are! who shall deliver us from this body of death? *Rom.* 7. This evil and envious sin is bent also to hinder (*all it can*) the comfort, welfare, and happiness of the Saints: Sin, like the Devil, hath not such an evil eye or aking tooth at all the sinners of the world, as it hath at the Saints in the world: 'tis true the Devil is a man-hater, but more a Saint-hater; watch, for *your* Adversary the devil seeks whom (*of you*) he may devoure, as S. *Peter* tells us, 1 *Pet.* 5. 8. And this it doth to cross and thwart God and his design, who and which is set upon the happiness of his people.

7 To his Glory. 7. Sin is *contrary to, and set against the glory of God*, and all that should and would give glory to him, or hath any tendency thereunto: Confession of sin and repentance gives glory to God, *Jos.* 7. 19. and this sin endeavours to obstruct and

and hinder: It began to practise it on *Adam* and *Eve*, and still keeps on this trade among the children of men, *Revel.* 16. 9. Faith would give glory to God; now that men may not believe, sin imployes the Devil to blind their eyes, 2 *Cor.* 4. 4. Good men would do all they do (but sin will let them do nothing at all) to the glory of God, but is ever throwing one dead fly or other into their most precious boxes of oyntment: Sin is so malicious, that it will not only displease and dishonor God it self, but labours to defeat and frustrate the endeavours of all that attempt to do otherwise: *Might sins desires take place, there should not be a person or thing by whom and whereby God should be pleas'd or glorified.* It gives out false reports of God and goodness, layes prejudices, and rocks of offence, and stumbling in mens wayes, that they may be out of love with all that's good, so desperately is it bent against the honor of God.

8. Sin (as was hinted before) is *contrary to and opposite against the being and existence of God*; it makes the sinner wish and endeavour that there might be no God; for sinners are haters of God, *Rom.* 1. 30. And as he that hates his Brother is a Murtherer, 1 *Joh.* 3. 15. so (*as much as in him lies*) he that hates God is a murtherer of God: It keeps Garrisons and strong holds against God, 2 *Cor.* 10. 4, 5. It strives with, and fights against God; *and if its power were as great as its will is wicked, it would not suffer God to be.* God a troublesome thing to sinners, and therefore they say to him, depart from us, *Job* 21. 14. and of Christ Jesus, let us break his bonds in sunder. 8 To his being.

and cast his cords far from us, *Psal.* 2. 1, 2. And when the Holy Ghost comes to woe and entreat them to be reconciled, they resist and make war with the spirit of peace, *Acts* 7. 51. so that they are against every person in the *Trinity*, Father, Son and Spirit. In short, and for a conclusion, sin is contrary to God, and all that's dear to him, or hath his name upon it, and though it be against all good, yet not so much against any good as against God, who is, and *because he is* the chiefest good.

Before we pass on, let me beseech thee, whoever thou be that readest, to pause a little and consider of what is said; for (*mutato nomine, de te*) what's said of sin (is to be consider'd by the sinner, and) is meant of thine and my sin. Shall I not plead for God and thy Soul? and entreat thee to be on Gods side, and depart from the Tents of wickedness? *Poor Soul*, Canst thou find it in thine heart to hug and imbrace such a Monster as this is? Wilt thou love that which hates God, and which God hates? *God forbid*! Wilt thou joyn thy self to that which is nothing but contrariety to God, and all that's good? Oh fall to this Idol, yea to this Devil, Get hence, what have I to do with thee, thou (*Elymas*) Sorcerer, thou full of all malignity and mischief; thou Child, yea Father of the Devil, thou that art the Founder of Hell, an Enemy to all righteousness, that ceasest not to pervert the right ways of the Lord, and to reproach the living God. *Away, away*, Shall I be seduced by thee to grieve the God of all my joy, to displease the God of all my comfort, to vex the God of all my con-

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tent, to do evil against a good God, by whom I live, move, and have my being? *Oh no.* Thus consider of these things, and do not go on to provoke the Lord, least a worse thing befall thee then any hitherto; do not contend with God who is stronger then thou art, who is able when he will, *and he will be one day found both able and willing enough*, to turn the wicked into hell, the Element of sin and sinners, who shall go into it as into their own place, as *Judas* did, *Acts* 1. 25. Oh learn to pity thine own soul, for he that sinneth doth (*as offend and wrong God, so*) wrong and destroy his own soul; or (as some read the Text) despiseth his own soul, *Prov.* 8. 36. Oh think on't, *what*! hast thou no value, no regard for thy soul? wilt thou neglect and despise it, as if 'twere good for nothing but to be damn'd, and go to hell? wilt thou be *felo de se*, a self-soul-murtherer? shall thy perdition be of thy self? Oh look to thy self, for sin (*notwithstanding all its flattering pretences*) is against thee, and seeks nothing less then thy ruine and damnation. And this brings and leads me to the second thing to be treated of.

Sins contrariety to Man.

The second thing wherein the sinfulness of sin doth consist, is *its contrariety to the good of Man*, which is the thing that our Text doth especially ment on and intend, and is therefore to be the more copiously spoken to: Sin is contrary to the good of man, and nothing is properly and absolutely so but sin, and this results and is

2 Sin is contrary to the good of man.

evident from sins contrariety to God: as there is nothing contrary to God but sin, (*for Devils are not so but by sin*) so sin in being contrary to God, is and cannot but be contrary to man; *that must be unavoidably evil to man, that's evil against God, who is the chiefest good of man*; communion with, and conformity to God, is mans felicity, his heaven upon earth, and in heaven too, without which it would not be worth his while to have a being: Now sin being a separation between God and Man, an interruption of this communion and conformity, it must needs be prejudicial and hurtful to him. *Beside*, the Commandment (*of which sin is a transgression*) was given not only for Gods sake, that he might have glory from mans obedience, but for Mans sake, that man might enjoy the good and benefit of his obedience, and find that in keeping the Commands of God there is great reward. These two were twisted together, and no sooner is the Law transgrest, but *God and Man are joynt-sufferers*, God in his glory, and Man in his good: Mans suffering follows at the heel of sin, yea, as he suffers by, so in sinning; *suffering and sinning involve each other*: No sooner did sin enter into the world, but death (which is a privation of good did enter by it, with it, and in it, for 'tis the sting of death: so that sin saith, here is death, and death saith, here is sin: No sooner did *Angels* sin, but they fell from their first estate and habitation which they had with God in glory, not a moment between their sin and misery and as soon as man had sinned, his conscience told him, that he was naked and destitute

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righteousnes and protection, *and consequently an undone man*, that he could not endure Gods presence, nor his own, *Genes.* 3. 7, 8. So apparent is it that sin (*and that in being contrary to God*) is contrary to man, for what crosseth Gods glory, is cros to mans happines. Now

To proceed more distinctly and particularly, I shall evince that sin is against mans good, both present and future, here *in time*, and hereafter *in Eternity*, in this life and world which now is, and in that to come, against all and every good of man, and against the good of all and every man: And herein lies the second instance of the sinfulnes of sin, as it is

1 In this life.

1 Against mans present good in this life, and that

1 *Against the good of his body.*
2 *Against the good of his soul.*

For on both it hath brought a curse and death.

1 *Sin is against the good of mans body*; it hath corrupted mans blood, and made his body mortal, and thereby render'd it a vile body: our bodies, though made of dust, were yet more precious then the fine gold; but when we sinned, they became vile bodies: before sin our bodies were immortal (*for death and mortality came in by sin*) but now alas they must return to dust, and its appointed to all men once to die, (and 'tis well if they die but once, and the second death have no power over them) they must see corruption, or death in equivalence, *i. e.* a change; for this flesh and blood cannot inherit the Kingdome of God (*as that wherein we were*

1 Against his body.

created might possibly have done) 1 *Cor.* 15. 50. Our body is sown in corruption, in dishonor, in weakness, 1 *Cor.* 15. 42, 43. and is therefore called vile, *Philip.* 3. 21. and before this body be laid in the grave, 'tis languishing, in a continual Consumption, and dying daily; besides all the dangers that attend it from without. And

2 Against his Soul.

2 *Sin is against the good of mans Soul too*: The Soul is transcendently excellent beyond the body, and the good of that beyond the good of this; so that a wrong done to the Soul is much more to mans hurt, then a wrong done to the body: therefore saith our Saviour, Fear not them that can kill the body, and do no more, (*which is but little in comparison of what God can do to the soul, if it sin*) but fear him that can destroy, *i. e.* damn soul and body in hell, *Mat.* 10. 'Tis not very ill with a man if it be well with his soul, but it can never be well with a man if it be ill with his soul; so that *we can* more easily and cheaply die then be damned, and may *better venture our bodies to suffering, then our souls to sinning*, for he that sinneth wrongs his soul, *Prov.* 8. 36. Nothing but sin doth wrong a mans soul, and there is no sin but doth it. Thus we see in general, that sin is against the good of mans body and soul: But yet for a more clear and full discovery hereof, I shall consider and speak of man:

{1 In a Natural / 2 In a Moral} Sense.

1 In a natural sense.

1 If we consider man in a Physical or Natural state, we shall find sin to be 1. Against the well-being: And 2. Against the very being of man,

it will not suffer him to be well or long in the world, nor if possible to be at all.

1 'Tis against mans well-being in this life; *vivere est valere*, well-being is the life of life, and sin bears us so much ill will, that it deprives us of our livelihood, and that which makes it worth our while to live, man was born to a great estate, but by sin (*which was and is Treason against God*) he forfeited all: Man came into the world as into an house ready furnished, he had all things prepared and ready to his hands; all the creatures came to wait on him, and pay him homage, but when man sinn'd, God turn'd him out of house and home; all his lands, goods and chattels were taken from him; *Paradise was mans Inheritance*, where he had every thing pleasant to the eye, and good for food; (as for cloaths he needed none while Innocent) but when he sinned, God dispossessed him of all, and drave him out into the wide world, like a Pilgrim, a Beggar, to live on his own hands, and to earn his meat with the sweat of his brow, as you may read at large, *Genes.* 3. Thus by sin man that was the *Emperour of Eden*, is banisht from his Native Country, and must never see it more but in a new and living way, for the old is stop'd up, and beside that 'tis kept against him with flaming swords. Ever since it hath been every mans lot to come into and go out of this world naked, to shew that he hath no right to any thing, but lives on the alms of Gods charity and grace (*all we have or hold between our birth and death is clear gain and meer gift*) God might chuse whether he would allow us any thing or no, and when he

And so 1 Against his well-being.

hath given, he may take again, and none of us have cause to say any thing but what *Job* did, Chap. 1. 21. *Naked came I into the world, and naked shall I return; the Lord hath given, and the Lord hath taken away, blessed be the Name of the Lord.* All we have (*our food and rayment*) is but lent us, we are only Tenants at will, and therefore seeing we deserve nothing, we should be content with and thankful for any thing, 1 *Tim.* 6. 7, 8.

2 To shew that man by sin had lost all, when our Lord Jesus came into this world for the recovery of man, and stood as in the sinners stead, he had not where to lay his head; the Foxes had holes, and the birds of the air have nests, but the Son of Man hath not where to lay his head, *Luke* 9. 58. *Which plainly shews, that the sin of man had left the Son of man nothing*: Though Christ were Lord of all, yet if he will come in the likeness of sinful flesh, he must speed not like the Son of God, but Son of Man, and be a man of sorrows, destitute, forsaken and afflicted: and though we fare the better for his suffering, yet he fared the worse for our sin; and among other the miseries he under-went, he had not where to lay his head. Again;

To add yet another discovery of the venomous nature of sin as to this that we are upon, 'tis not a little observeable, that though God took not the full forfeiture, nor stript us so naked and bare as he might have done, but indulged us a competent subsistance and accommodation, and (*as the first-fruits of his goodness*) made the first suit of cloaths which *Adam* and *Eve* wore, yet sin is against

gainst that good which God left us, and fills it with vanity and vexation, with bitterness and a curse: God left *Adam* many acres of land to till and husband, but he hath it with a curse, sweat and sorrow, many a grieving bryar and pricking thorn stick fast to him, *Gen.* 3. 17.-19. God left him ground enough, *v.* 23: but alas 'tis cursed ground! so that *sin is against mans temporal good, either in taking it from him, or cursing it to him*: Sin is so envious, that it would leave man nothing; and if God be so good as to leave him any thing, sins eye is evil, because God is good, and puts a sting in it, *viz.* a curse.

Yet more particularly: 1 *Sin is against mans rest and ease*, of which man is much a lover, and indeed needs it, as being a great part of the well-being of his life: 'Tis a sore travel which the sons of men have under the Sun; yea, what hath man of all his labour, and the vexation of his heart wherein he hath laboured? for all his daies are sorrows, and his travel grief, *Eccl.* 1. 13. 2. 22, 23. (*whither he increase wisdome and knowledge, or pleasures and riches*) yea he taketh not rest in the night, but is haunted with vain and extravagant, if not feared with frightful dreams; and his fancies, which are waking dreams by day, are more troublesome then them of the night: Mans ground is over-grown with thorns, that he hath many an aking head and heart, many a sore hand and foot (before the year come about) to get a little livelihood out of this *sin-cursed ground*: Mans Paradisical life was easie and pleasant, but now 'tis labour and pain, such as makes him sweat (*yea, Eccl.* 2. 1, 2. *his recreations fall*

'Tis 1 Against his rest.

fall little short of his labour for pain and sweat) The old world was very sensible of this, as may be gather'd from *Genes.* 5. 29. He called his name *Noah*, saying, this same shall comfort us concerning our work, and toil of our hands, because of the ground which the Lord hath cursed; sin, curse and toil keep company.

2 His comfort and joy.

2 *Sin is against mans comfort and joy*, *Genes.* 3. 17. In sorrow shalt thou eat all the daies of thy life; *not one whole merry day*! 'twere some comfort to a man, if after he had toil'd and moil'd all day, he could eat his bread with joy, and drink his wine with a merry heart, but sin will not suffer him; if he laugh sin turns it to madness, *Eccl.* 2. 2. or else 'tis no better Musick then the crackling of thorns, *Eccl.* 7. 6. In Paradise the blessing of God on *Adams* diligent hand made him rich, and there was no sorrow with it; to allude to *Prov.* 10. 22. but now mans sweet meats have sowre sawces, *in sorrow shalt thou eat*, his bread is the bread of affliction.

Yea the Female (the *She-man* or *Manness*) the Woman, hath a peculiar sort and share of sorrow, for the time of conception, breeding, bearing, and birth, are tedious; yet alas! *many that feel the pain which sin brought, are not sensible of the sin which brought the pain*; though their sorrow and pain too be greatly multiplied, as we find it expresst, *Genes.* 3. 16. and the more for want of faith and sobriety, 1 *Tim.* 2. 15.

3 His health.

3 *Sin is against mans health*: Hence come all diseases and sicknesses, till sin there were no such things: For this cause (*in general*) many are weak and sick among you: Let a man take

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the best air he can, and eat the best food he can, let him eat and drink by rule, let him take never so many Antidotes, Preservatives and Cordials, yet man is but a crazy sickly thing for all this: Verily every man in his best estate is a frail and brittle thing; yea *altogether vanity*, *Psal.* 39. which is spoken with reference to diseases and sickness: take him while his blood danceth in his veins, and his marrow fills his bones, yet then is he a brittle piece of mortality!

4 *Sin is against the quiet of a mans natural conscience*, for it wounds the spirit, and makes it intollerable; a wounded spirit who can bear? *Prov.* 18. 14. while that is sound and whole, all infirmities are more easily born, but when that is broken, the supports fail: and this hath great influence upon the body; for *Prov.* 17. 22. a merry heart doth good like a medicine, (*no cordial like it*) but a broken spirit drieth the bones, it sucks away the marrow and radical moisture, *Prov.* 12. 25. heaviness in the heart of man makes it stoop; a good conscience is a continual feast, but sin mars all the mirth. When *Cain* had killed his Brother, and his conscience felt the stroak of the curse, he was like a distracted man and mad: when *Judas* had betray'd his Master, he was weary of his life. 4 The quiet of conscience.

5 *Sin is against the beauty of man*; it takes away the loveliness of mens very complexions, it alters the very air of their countenance, *Psa.* 39. 11. When thou with rebukes dost correct man for *iniquity*, thou mak'st his beauty (or *that which is to be desir'd in him*, as 'tis in the margine) to consume or melt away like a Moth; surely every man 5 His beauty.

man is vanity, *his beauty vain*: Now there was no such thing as vanity or deformity, till sin entred, every thing was lovely before, and man above any thing of the inferiour world.

6 The loving cohabitation of soul and body.

6 *Sin is against the loving and conjugal cohabitation of soul and body*, they were happily married, and lived lovingly together for a while, till sin sowed discord between them, and made them jar; many a falling out is there now between body and soul, between sense and reason, they draw several wayes, there's *a self-civil war*, even in this sense the flesh lusteth against the spirit, that poor man is hall'd and pulled this way and that, tossed to and fro as with several winds: *nunc hic nunc flectitur illic*: man is full of contradictions: Time was when the mind commanded the body, but now this servant rides on horse-back, when that Prince walks on foot: *Man is inverted*, his head is where his heels should be; his soul is become a prisoner to the body (rather then a Free-man) too too often; the beast is too hard for the man, and the horse rides the rider, sense Lords it and domineers over reason!

7 His relative good.

7. *Sin is against mans relative good in this world*; mans comfort or sorrow lies much in relations; the weal or woe of his life is as relations are; that which was made for an help, proves but too often an hindrance: Sin hath spoil'd Society, that *homo homini lupus, & diabolus*, one man is a wolf, yea a devil to another: Sin will not let Husband and Wife, Parents and Children to live quietly, but sets them at variance, and many times a mans Enemies are them

of

of his own house and bosome; they who eat bread at our Table, lift up their heel against us, and familiar friends become enemies. Lust makes wars, *James* 4. 1. and from pride comes contention, *Proverbs* 13. 10. It breeds divisions, factions in Church and State, that there is little of union or order, harmony, society or friendship in the world. Thus doth sin set it self to oppose mans well-being. Yea

2 *Sin is against the very being of man*; sin doth aim not only that man should not be well, but that man should not be at all: How many doth it strangle in the Womb? how many miscarriages and abortions doth it cause? how many doth it send from the Cradle to the grave, that they have run their race before they can go? others die in their full strength, (beside the havocks it makes by war, *&c.*) as some do always eat their bread in darkness, *Job* 21. 23. *Man no sooner begins to live, but he begins to die*; and after a few dates, (which are but as a span, and do passe away more swift then a Weavers Shuttle) sin lays all in the dust, *Princes as well as Beggars:* Sin hath reduced mans age to a very little pittance, from almost a thousand to a very uncertainty, not only to seventy, but to seven; for among men no mans life is valued at more, mans time is short and uncertain, *he that's born to day, is not sure to live a day:* And what is our life, but as a vapour, which soon passeth away? I might inlarge here, but this may suffice, to shew that sin is against all the good

2 'Tis against the being of man.

of

man in this life, consider'd in a natural sense; and now I proceed to shew that sin is against the good of man.

2 In a moral sense.

2. *In a Moral sense*, for

1 *Sin hath degraded man* by defiling him, and *tantum non* almost unman'd him; for as our Text speaks of sin as a man, so the holy Scripture speaks of man as if he were sin, and every man were a man of sin (made up of sin) whither we consider the outer or inner man: Man was a very noble thing, made little lower then the Angels, *Psal.* 8. But alas by sin he is made almost as low as Devils: Man was once a companion for God himself, but sin hath separated between God and him, sin hath robbed man of his primitive excellency; of a Lord he is become a servant, yea a slave to creatures, to Devils, and lusts of all sorts. Now this debasement came by defilement, which defilement cleaves

1 His body defiled.

1. *To his body*; for the flesh is filthy, 2 *Cor.* 7. 1. and the body needs sanctifying and cleansing, 1 *Thes.* 5. 23. the body is a body of sin, the members are servants to uncleanness, and to iniquity, *Rom.* 6. 19. Take him from head to foot, from the Crown of that to the sole of this, there's no whole (*because not holy*) part in him, but all filthy and full of putrefactions and sores: If we dissect and anatomize man, we shall find this but too true, for not to name every sin that cleaves to the whole or every part, but in a more general way, 'tis thus said of sinful men, their *mouth* is full of cursing and bitterness, with their *tongues* they use deceit, the poyson of Asps is

under

under their *lips*, their *throat* is an open Sepulchre, *Rom.* 3, 13, 14. *eyes* full of adultery, 2 *Pet.* 2. 14. the *eye-lids* haughty, *Prov.* 30. 13. *ears* dull of hearing, *Hebr.* 5. 11. yea deaf as the Adder, *Psa.* 58. 4, 5. the *forehead* is impudent as a brow of brass, *Is.* 48. 4. both *hands* are imploid to work iniquity, *Mic.* 7. 3. the *belly* an Idol-God, *Phil.* 3. 19. the *feet* are swift to shed blood, *Rom.* 3. 15. and if we look within, their *inward part* is very wickedness (*Hebr.* wickednesses) *Psa.* 5. 9. the *gall* is a gall of bitterness, in a moral as in a natural sense; the *spleen* is affected, yea infected with envy and malice; what part is there which is not the seat of one or other evil? Yea this defilement cleaves

2 *To the Soul*, which is the principal subject of it; 'tis not only flesh but spirit that is filthy, 2 *Cor.* 7. 1. Gods Image was more in and on the Soul then body of man, and sins ambition and envy is to deprive the Soul of this Image; righteousness and holiness were stamp'd on mans Soul, but sin hath blotted this Image and Superscription, which once told from whence it came, and to whom it belong'd, so that *man is fallen short of the glory of God, and the glory of being Gods*; it must be new created or renewed till God will own it for his, because till then his Image is not legible, if it (*in this sense*) be at all, for there is none righteous, no not one, *Rom.* 3. 10. 2 His soul defiled.

'Tis not any one faculty only that sin hath defiled, but like a strong poyson, it soaks and eats through all; that whereas all was holy, and holiness to the Lord, 'tis now evil, and evil against

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the Lord, *Genes.* 6. 5. *Every imagination* (figment or creature) *of the heart is only evil continually*; yea, the Flood, which washt away so many sinners, could not wash away sin; the same heart remains after the Flood, as before, *Genes.* 8. 21. and as it was with the heart of man from his youth, it hath continued to be to this old and decrepit age of the world; for to this day there proceeds out of the heart the same evil thoughts, words and deeds, that then did, *Mat.* 15. 20. And from this unclean Fountain issues forth all that defiles the man.

Sin hath made the *heart* of man deceitful, and desperately wicked, *Jerem.* 17. 9. and its hardned in impenitency through the deceitfulness of sin, *Hebr.* 3. 12, 13. yea, though thereby man do nothing but undo himself, and treasure up wrath against the day of wrath, *Rom.* 2. 5. It makes man obstinate, that he *will not* be saved, but will be damned; you *will not* come to me that you may have life, *Joh.* 5. 40. As for the Word of the Lord, we *will not* hearken, but we will certainly do whatsoever thing goeth forth out of our own mouth, *Jerem.* 44. 16, 17. and 'tis out of the abundance of folly and madness that is in mens hearts (and bound up there) that they thus speak, not only vain thoughts and words, but villanous ones bubble and break forth from this corrupt fountain, which sets the tongue on fire of hell, that the devil could not broach and belch out more horrid blasphemies against God, then the tongues and hearts of sinful men It hath defiled and spoiled mans *memory and conscience* also; his memory, how treacherous is it as

to

to good, but alas too tenacious as to evil! The conscience is become an evil conscience, and in many a seared conscience: Thus all over, *without and within is man defiled and polluted*, of which I may speak yet more in another place, only at present a little more largely, to shew how sin hath almost put out mans eyes, and even extinguished the Candle of the Lord; how it hath dimned and benighted mans leading faculty, *the understanding*, which should shew a man the difference between good and evil, and guide him in the way wherein he should walk, but is now too often an *ignis fatuus*, that leads men into bogs and ditches, into errors and immoralities.

Sin hath { 1 Blinded mans understanding, and made him ignorant. 2 Depraved his understanding, and made him a fool.

1 *Sin hath darkned mans understanding*: Poor man is wise to do evil, but to do good hath no knowledge, *Jerem.* 4. 52. yea there is none that understandeth (*viz.* as, and what he ought) *Rom.* 3. 11. All the workers of iniquity have no knowledge, *Psal.* 14. 4. Poor man is cover'd with *Egyptian* thick darkness, yea said to be not only dark, but darkness (in the abstract) *Eph.* 5. 8. and (which is sad) is in love with darkness, *Joh.* 3. 19. and his light is darkness, *Mat.* 6. 23. That man is in darkness by sin, is clear as the light of the Sun by the light of Scripture truth, beside that of sad experience; for *in general* when men are converted, they are called out of and turned from darkness to light, *Acts* 26. 18.

Sin hath Darkned mans understanding, and made him blind.

1 *Pet.* 2. 9. &c. And our Lord Jesus came to be, and give light to them that sate in darkness, *Luke* 1. 76. 79. And indeed none but he can open the eyes of them that are born blind, *John* 9. He was the light of the world, which without him is a dark Dungeon.

As appears 1 By his groping.

More particularly it appears that man is dark: 1 *By his groping*, which is constantly attributed to blindness and darkness in the Scripture: Be pleas'd to peruse *Deut.* 28. 29. *Job* 5. 14. and 12. 25. *Is.* 59. 10. Man had (like *Solomons* wise man) his eyes in his head, and clearly saw his way before him; the door and way of peace and happiness lay wide open to him; but now (like the blind *Sodomites*) he gropes to find the door of hope, and wearies himself in vain pursuits: *Man hath lost his way, since he lost his eyes*: Poor man catcheth at every straw, grasps every trifle, if he can but find out what's good for him! Oh how did *Solomon* seek and search this and that, to the tiring and vexing of himself, till the true light guided him into the true way? How did he grope after happiness, but felt none, till he came to fear God, &c. *Eccl.* 12. 13.

2 Not comprehending the light.

2 Mans darkness is evident by this, That *though the light shine, yet his darkness comprehendeth it not*, *John.* 1. 5. Ah how blind is that man, who at mid-day (when the Sun shines in full strength) sees it not! It was no great wonder that the Law was darkness to man, for *Moses* had a veil on his face; but that the Gospel, the cleerest light that ever shone in the world; that Christ himself, the brightness of his Fathers glory, should not be comprehended, *Oh marvel*

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lous darkneſs! In the innocent Golden-age man could have comprehended the leaſt hint that came from God, and have ſeen day at a little hole or crevice; he could have look't on the Sun, and his eye not twinkle; but now the natural man receives not the things of the ſpirit, nor can he diſcern them: No, the Wiſdome of God, the preaching of the Goſpel is fooliſhneſs to him, 1 *Cor.* 2. 14. This Goſpel (*while revealed*) continues an hidden thing to this blinded world, 2 *Cor.* 4. 3, 4. and to know Chriſt Jeſus requires as great a power as was in the Creation, when God commanded light to ſhine out of darkneſs, as the Apoſtle tells us in the ſame place, 2 *Cor.* 4. 6, 7. Again:

3 By walking in the wayes, and doing the works of darkneſs.

3 Mans darkneſs is apparent, *by his walking in all manner of wickedneſs*, which are called the works of darkneſs, *Eph.* 5. 11. Good and holy works are of the light (and give light, for they ſhine, *Mat.* 5. 20.) but wicked works are from darkneſs; Who but blind men would walk in dirt up to the ears, yea over head and ears? *Solomon* ſpeaking of wicked men, *Prov.* 2. 13. ſaith, that they leave the paths of uprightneſs, and walk in the wayes of darkneſs; which is a clear argument of their darkneſs, eſpecially if we add this conſideration to it, *the boldneſs of men in ſinning* (who more bold then the blind?) that they ruſh like horſes into the battel, without fear or wit. Did men ſee the danger that attends ſin and wickedneſs, would they follow it to deſtruction? Oh no; he goes after her as a fool to the Stocks, till a Dart ſtrikes through his Liver; as a Bird haſteth to the ſnare, and

knows not, *or sees not*, that 'tis for his life, *Prov.* 7. 22, 23. For in vain is the Net spread in the sight of any Bird, *Prov.* 1. 17. or of a seeing man.

4 That he knows not whither he goeth.

4 It appears that sin hath blinded man, for *he knows not whither he goes*, *Joh.* 12. 35. 1 *Joh.* 2. 11. Men are busie in this world (like a company of Ants) creeping up and down from one Mole-hill to another, but are not so wise, for the Ants know, but poor blind men know not whither they go, whither forward or backward, from home, or to home, they are in a maze, and bewilder'd; they think they are going to pleasure and profit, honor and happiness, but alas they are mistaken, and are going to pain and loss, to disgrace and death; like the *Syrians*, who thought they had been going to *Dothan* as Conquerours, but were found in *Samaria*, at the mercy of their enemies; they were hoodwinkt with blindness, 2 *Kings* 6. So men think they are going heaven-ward, when alas sin leads them to hell, while their eyes are shut, and they know not where they go.

5 By stumbling.

5 Mans darkness is seen by this; That *he stumbles, and knows not at what*, *Joh.* 11. 9. 10. *Prov.* 4. 19 Sinners are ever and anone stumbling at Christ Jesus, they are offended at him, but can not tell for what; something they would complain of, and find fault with, if they knew what, but *quærunt nodum in scirpo* they seek faults where none are to be found; yet rather then not be offended, this shall be his crime, that he is guilty of none; and the reason why they find so much fault with God, is, because he finds out their faul

faults, and finds fault with them: Mans waſpiſhneſs and touchineſs, his being ſo captious and ready to take offence at God and godlineſs, are clear diſcoveries of his darkneſs; for did they know him, they would never crucifie, *nor be offended with* the Lord of Life, light and glory: Bleſſed he that is not offended with Chriſt.

6 Its evident that man (*ever ſince the fall*) hath bruis'd his intellectuals, hath a ſoft place in his head (*læſa principia*) for *he knows not his time*, nor how to order (his thoughts, words and actions) any of his affairs in ſeaſon, which is the beauty of all: Man could have ſaid as *Job, Ch.* 29. 3, 4. His candle ſhined upon my head, by his light I walked through darkneſs, the ſecret of God was upon my Tabernacle: But alas now he muſt ſay, as *Eccl.* 8. 6, 7. becauſe to every purpoſe there is a time and judgment, therefore the miſery of man is great upon him, for he knows not what ſhall be, and who can tell him, when or how it ſhall be? And *Eccl.* 9. 12. Man knows not his time; 'tis not in man to direct his way, *Jerem.* 10. 23. We cannot order our ſpeech by reaſon of darkneſs, *Job* 37. 19. We know not what to pray for as we ought, *Rom.* 8. 26. Ah! *What a poor ſorry ſilly thing hath ſin made man!* 6 Not knowing his time.

7 And laſtly, 'Tis evident that ſin hath blinded man, that *he can be content to be led, though but by a dog*: Inter Cæcos luſcus regnare poteſt, *A half-ey'd man may reign among the blind*: Would man be led by a dog if he were not blind? he would ſcorn it: Our Saviour tells us, that the blind lead the blind, *Mat.* 15. 14. and ſurely ſ men 7 Being content to be led by a dog, or by a blind guide.

men were not blind, they would never be led by blind guides; but now being in the dark, suitable guides please them best; *like people, like Priest*, as God complains, *Jerem.* 5. 31. The Prophets prophesie falsly, and the Priests bear rule by their means, and my people love to have it so; *falshood and flattery was their business, and the peoples choice and pleasure*: God and godliness, righteousness and holiness were troublesome and tedious, they must have smooth things, and soft pillows, and alas they were fitted to an hair, this suited their tooth, and pleas'd their palate well: but all this while, it argues undeniably that men are dark and blind, who can be content with such dogs to lead them, yea not only dumb dogs, but blind guides, yea and false Prophets too, who lead them into the Ditch of Sin, and Dungeon of Hell! What doth all this argue but mans darkness? and what doth that infer but sins sinfulness in darkning the understanding of man? Is not light good? God that made it saw it so; but now, *that the soul is without knowledge, it is not good*, *Prov.* 19. 2. So that sin is against the good of man, in putting out the sight of his eyes, which is worse (in a spiritual sense) then if it had put out the eyes of his body. Mans eyes are very dear to him, God expresseth the tenderness he hath for his people by this, that they are to him as the apple of his eye *Zech.* 2. 8. And the Apostle sets out the love of the *Galatians* by this, that they would have pull'd out their eyes for him, *Gal.* 4. 15. And to shew love to God, we are to pull out our right eye, if it do offend, *Mat.* 5. 29. *Israel* took great indig-

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nation at *Naash the Ammonite*, that he would have put out their eyes, 1 *Sam.* 11. Herein then lies the malignity of sin, that it hath so darkned the eyes of mans understanding, and left it for a reproach. Yet this is not all, but

2 *Sin hath depraved mans understanding, and made him a fool*, a sot, a very bruit; ignorant, fooliſh, and beaſt, are joyned together, *Psa.* 73. 22. folly is the common name of sin, and so is fools of sinners in the Scripture, *Psa.* 94. 8. O ye fools, when will ye be wise, *i. e.* O ye sinners when will ye fear God, for the fear of the Lord is the beginning of wisdome, yea 'tis wisdome, *Job* 28. 28. yea the top of wisdome, *Prov.* 1. 7. Till a man fear God, he doth but play the fool, he is indeed unmann'd, and beside himself: for of the Prodigal, (*the Representative of Sinners and Converts*) when he repented and was converted, 'tis said that he came to himself, and then quickly went to his Father. And in the recovery of man, our Lord Jesus Christ is made of God to us, not only righteousnes, but light and wisdome, 1 *Cor.* 1. 30. we were without that our selves, which Christ is made to us.

2 Sin hath depraved mans understanding, and made him a fool.

That this is the common case of Jew and Gentile, *i. e.* all men, the Apostle assures us, *Rom.* 3. 9, 10, 11. yea men themselves declare it; and I may say of man, as *Solomon* doth of the fool, *Eccl.* 10. 3. When he walketh by the way, he saith to every one, that he is a fool; the way and course he takes, his carriage and behaviour shews him to be a fool; as a child (so a man) is known by his doings, *Prov.* 20. 11. as he that doth righteousnes is righteous, so that doth folly is a fool. And

Mans folly appears.

His folly appears to be very great
1 With respect and relation to his end or happinesse.
2 With respect to the means which relate to the end.
3 By non or ill-improvement of means in relation to the end.

1 As to his end or happiness.

1 Mans folly is but too apparent in relation to his chief and ultimate end, the *summum bonum*; Man is exceedingly to seek for happinesse, where to place it, as how to obtain it: Oh the variety of opinions that men have had about happinesse! *Varro* tells us of a great many, but who can tell us of all? So many men, so many minds; for *when man goes from unity, he falls into multitude*; he hath found out *many* inventions: *Time was when* man had light and wisdome enough to know that God was the κυριωτατον αγαθον, the Supreme and chief good, and that his happinesse lay in knowing and enjoying God; *but since sin* man is become such a fool, as to say in his heart there is no God, at least no happinesse in knowing God; for if sin make not men such Atheists as to believe there is no God, yet it makes them such as to wish that there were no God, and to say that 'tis no happinesse to know him, or profit to serve him; Let us eat and drink, &c. is the voice of more men, then let us seek and serve God, who will shew us any good, *viz.* corn, wine and oyl, is the voice of many, *Psal.* 4. yea of all till regenerate: Man is become so sottish and bruitish, that he lives by sense: Now sense will never look to God who is invisible (*that's for faith*) but to the creatures which are visible, and the objects of sense

senſe. How did *Solomon* ſet this out to the life, in his *Eccleſiaſtes*, *viz.* that ſenſe ſeeks for happineſſe below God; that man is fond of toys and trifles, and ſeeks contentment where there's nothing but vexation, as if he could find eaſe in the place, and element of torment, *viz.* in hell; he ſets his eyes and heart upon that which is not, *Prov.* 23. 5. The luſt of the eye, the luſt of the fleſh, the pride of life is (*the Trinity*) the God of this world, and excludes the love of God, 1 *Joh.* 2. 15, 16.

All things of ſenſe are but for the one (*and the worſe*) half of man, *viz.* the body; and when all a mans labour is for this, with neglect of the ſoul (which is the *principal man of the man*) what folly is it? to mind the Jeſſe, and neglect the greater; to be troubled about theſe many things, and neglect the one thing neceſſary, is folly with a witneſſe, and will be followed with a vengeance! what is it to labour for the back and belly (as if it were God) to mind earthly things, and neglect, yea deſpiſe heavenly, but folly in extremity! 'tis to glory in ſhame, *Phil.* 3. 19. He that bid his ſoul take eaſe, in eating, drinking, and being merry, was called fool; and ſo (*i. e. ſuch another fool*) is every one that lays up treaſure for himſelf, (*his ſenſual ſelf*) and is not rich toward God, as our Saviour tells us, *Luke* 12. 16.—21. on which Text to ſhew the folly of ſuch men, I have diſcourſed elſewhere (which if God pleaſe may in due time come to view) and therefore I ſhall wholly wave and omit to ſpeak to it here, though I did treat of it when I preacht theſe Sermons on the ſinfulneſſe of ſin. Only

Before

Before I proceed to the other discoveries of mans folly, in relation to the way and means that lead to happiness, let me briefly evince by three things (among many others that might be named) that mans happiness cannot be made up of any, or all creature enjoyments, of having (though all) the world for a portion. For beside what's newly said:

1 *It was not so when man was in Paradise*, when not only man but all the creatures were in a better condition then, and not subject to vanity as now they are: All that God made was very good, and *Adam* had all that God made, and yet that was not his happiness. Now, if the creatures in their best estate were not mans happiness, much less are they so in this their worse estate; so that our sin in placing happiness in creature enjoyment now, is worse then *Adams* sin was, for the creatures were then far more allicient, attractive and taking, then now they are; for (as a worthy person expresseth it) though the old walls and ruinous Palace of the world stands to this day, yet the beauty, gloss and glory of the hangings is soiled and marred with many imperfections cast on every creature; what's without us only cannot be our happiness.

2 *That cannot be our happiness which is below us*; the design of Gods making the creatures was, that they should serve us, and not be served by us: God put *Adam* (*colere*) to till the earth, not (*colera*) to worship the earth, and make a God of it, as earthly-minded men do, *for covetousness is idolatry*: Not only God placed them, but man reckons them below himself; below man; for

skin

skin for skin, or skin after skin, and all that a man hath will he give for his life; (*a great truth, though ſpoken by the Father of lies*) by which its evident, that man reckons all below himſelf; and though old *Jacobs* life were bound up in the life of young *Benjamin*, yet he would part with him rather then ſtarve: Now (without further inlargement) 'tis clear as the Sun, that what's inferiour to us, cannot be our happineſs.

3 *That cannot be our happineſs, which is not ſo much as a token of the love of God*: If you had all the Cattel on a thouſand hills, and never ſo many thouſand bags of gold in your Cheſt, though all the beauty and honor in the world centr'd in you, yet I muſt tell you what a very wiſe man hath told me, *Eccl.* 9: 1. Man knows not love by proſperity, no more then hatred by adverſity. Indeed the world is not (as great and good as 'tis, or 'twas) 'tis not good enough for a Love-token: *God ſent his Son* (and never any thing but him, and what's in him) *for a Love-token*: Well then, upon the whole we conclude, that ſeeing happineſs is of an higher nature then the Creation; and is not in leſs then God himſelf, that man is a fool in ſeeking it elſewhere, and that ſin is very pernicious to man, in making him ſuch a fool. But

2 *Mans folly appears to be great*, not only in relation to his end and happineſs, in his miſtaking that, but *in relation to the means and way leading to happineſs*, in miſtaking this alſo: The enjoyment of God is our happineſs; Religion, *viz.* right worſhipping and ſerving God is the means

2 As to means which relates to his end or happineſs.

means of enjoying God, *i.e.* of our happineſſe. Alas! *here man is a very fool!* Though in the general men acknowledge that there is a God, and that God is to be worſhipped and obey'd, yet who this God is, and how to be worſhipped, man is full of darkneſſe, doubt and perplexity about it: whence it is that we have ſuch expreſſions in the Scripture concerning ſinners; ye worſhip ye know not what, *Joh.* 4. 22. *Surely they that worſhip they know not what, do worſhip alſo they know not how*; as it there follows. The *Athenian* Altar had this Inſcription, To the unknown God, *Acts* 17. 23. and the world by wiſdome knew not God, *viz.* manifeſt in the fleſh, 1 *Cor.* 1. 21. *Though there be nothing more knowable, yet nothing more unknown then God*: 'Tis viſible to all the Creation, by the Creation, that there is a God; as *Rom.* 1, 22. but who, and what he is, and what his will is, who hath known the mind of God? 1 *Cor.* 2. 16.

Sin hath made men worſhip either

1 A falſe God, and that's *Idolatry*:

Or,

2 God falſly, and that's *Superſtition*.

In being 1. Idolatrous.

Man is become ſuch a fool, that his worſhip (till enlightned and converted) is either a breach of the firſt or ſecond Commandment, and he fails as to the object or manner of worſhip, and both ſpeak mans folly, that his Religion is either Idolatry or Superſtition.

1 *Idolatry is mans folly*, to worſhip no God, or that which is not a God, but an Idol, is folly; and therefore the *Gentiles* are called not only *Atheiſts*, but a fooliſh people; and with this the

Apoſtle

Apoſtle upbraids them, *Gal.*4.8. *Rom.*1.21.25. Man is ſuch a fool, that he neglects to ſerve the God that made him, and ſerves Gods of his own making, though *that make* proves that they are not as their name is, but Gods (*like their knowledge*) falſly ſo called, as 'tis at large imputed to them of old, *Iſ.*44.14.16. The world hath been guilty of moſt abominable idolatry; the *Romans* made *diſeaſes* Gods, as the Feaver, *&c.* and ſinners make not only *creatures*, as gold and their belly their God, but among the fore-mentioned *Romans* (theft and murder) *ſins* were reputed and called Gods: yea, *the Devil himſelf* hath been made a God, and ſacrificed to; he is called the God of this world, 2 *Cor.*4.4. and ſaith the Apoſtle, they ſacrifice to devils, 1 *Cor.* 10. 20. *Deut.* 32.17. and ſacrificed not only their children, *Pſa.* 106.37. but their ſouls; for in all ſervices the ſoul is the ſacrifice. Oh ſinful ſin! But yet again;

2 *Superſtition is mans folly*, as to Religion, and this is younger brother to Idolatry, 'tis of the ſame (*venter*) womb with Idolatry: Superſtition is not worſhipping a falſe God, but the true God falſly, in a way that God commandeth not; but it teacheth and practiſeth for doctrines the devices and commandments of men; or *worſhips not according to the will of God, but the will of man:* This alſo is called the ſacrifice of fools, *Eccl.* 5. 1. They mind the matter more then the manner, and take up with the work done, though it be not well done, and mind the outſide more then the in-ſide; yea, and *worſhip God more becauſe they fear, then becauſe they love him.* 2 Superſtitious.

And

And this shall briefly suffice for the evincing of mans folly, or how sin hath befool'd man as to his end, *happiness*, and the means to it, *Religion*. I proceed

3 As to non or ill-improvement of means.

3 To shew *mans folly, as to non or ill-improvement of means*; when made known in truth and clearness; though the Will of God as to worship be revealed, yet sin makes men fools still, either in this that they use not, or in this, that they make an ill use of the Revelations of God; a Treasure is put into their hand, but they *such fools* as know not how to use it, *Prov.* 17. 16.

God hath been pleased in and by Christ Jesus to declare his mind to us, 1 *Cor.* 2. 16. His Gospel and grace hath appeared teaching us, *Tit.* 2. 11, 12. *But alas!* how do men pervert the Gospel, turn grace into wantonness, *Jude* 4. and sin abundantly, because grace abounds? What strivings and struglings, reluctances and oppositions against the Gospel? How do men stumble, and kick at, and against Christ Jesus, instead of building on him as the Corner-stone, as a Rock and sure Foundation? How angry are they when Jesus Christ comes by his Word and Spirit to bless them, in turning them away from their iniquity? When God comes in Christ Jesus, and the Ministry of his Gospel to reconcile them, and make them happy, they take up arms, and make war against him! When the Gospel comes with the weapons of its warfare, to pull down the strong holds, and to reduce men to obedience, how do they fortifie themselves? When God stands at the door and knocks, and woes men for entertainment, how do they lock themselves

ſelves up, bar and boſt up their hearts againſt him; that the King of Grace and Glory may not enter in? *'Tis no leſs a power then that which raiſed Chriſt from the dead, that makes men willing to believe and obey the Goſpel, Pſal.* 110. 3. *Eph.* 1. 19.

Chriſts Meſſengers make glorious reports, but who believes it? *Rom.* 10. 16. they ſtretch out their hands, but to whom is the arm of the Lord revealed? they beſeech and entreat, but men harden their hearts: And *among the many that ſeem to profeſs the Goſpel, how few practiſe it*; in words they confeſſe God, but in works deny him; they are lovers of pleaſures, and themſelves, more then of God; and though they have a form of godlineſſe, deny the power thereof. All theſe their wayes of not, or of miſ-improving the means of Gods vouchſafement, I ſay, *all theſe their wayes are their folly.*

It were next to endleſſe (if 'twere poſſible) to enumerate the follies of man: He thinks, like a fool, unſteadily and rowling, independently and broken; inconſiſtently, and to no purpoſe, at randome and rovers, many run waſt (*like water beſide the Mill*) He builds Caſtles in the air, his imaginations are like Vagabonds, his contrivances Romantick: not to mention the more wicked and ſinful thoughts, which if they were but known, would make one man aſham'd and afraid to converſe with another; for not only vain, but vile, injurious, adulterous, and murtherous thoughts lodge in the hearts of men, that when any comes to be awakened, and to be made ſenſible of the ſinfulneſſe of his heart,

More of mans folly

See *Herberts* Poem of giddineſs.

heart, it makes him say as S. *Paul* of himself, I am the chief of sinners. Never was any heart such *a Shop* of vanity, such *a Den* of thieves, such *a Cage* of unclean birds, such *a Newgate* of Murtherers, such *an Inn* and thorow-fare of travelling lusts, such *a Court* of flattery, ambition, pride and envy, *&c.* such *a Sink* and common draught of filthiness, such *an Hell* of blasphemy as mine is!

As man thinks he often speaks *quicquid in buccam*, foolishly, idly, proudly, *&c.* and as he speaks he acts; out of the abundance or fulness of the heart the mouth speaketh, and out of the heart are all the issues of life: All the follies of his life are but the untying and letting loose of that folly which is bound and bundled up in his heart, they are there in gross, and are retail'd out (as he meets with customers, occasions and opportunities) in the course of his life and conversation.

Let us view some instances (and but some) of mans folly; which appears

1 His rashness. 1 *In mans being so heady, hasty and rash in his undertakings.* There is nothing more becoming a man then deliberation and consideration, it being his preheminence above the beasts; beasts do act, but consider not: And herein is a great part of mans foolishnesse, that he considers not the end of his actions: Oh that they were wise and would consider their end, *Deut.* 32. 28, 29. People often say, I never thought of this, and (*insipientis est dicere non putarem*) 'tis the property of a fool to say, I had not thought of this, which it may be most concern'd him to think upon:

on: The simple believeth every word (*which he would not do but that he is simple, a very fool*) but the prudent man looks well to his goings: The wise man feareth, and departeth from evil, but the fool rageth, and is confident, *Prov.* 14 15, 16. Did men consider what 'tis they do when they sin, they would abhor it: who would run on his ruine? who would drink his bane? none but fools or mad-men, did men consider that the wages of sin is death, that wrath and hell attended sin, surely they would be more wary: Men go on and on, and never think what will the end of these things be; will it not be bitterness in the latter end? *non-consideration is an argument as great as 'tis clear, that man is foolish.*

2 Mans folly appears in this, that *he laughs at, and sports himself in his sin and misery*: It is a sport to a fool to do evil, *Prov.* 10. 23. and this sporting and jesting at sin, shews him to be a fool in earnest: Fools use to laugh at the shrewd turns and mischiefs which they do: Sinners are such fools, that they make sin their trade (they do *τὴν ἁμαρτίαν*, and are sin-makers) and make it their recreation too; 'tis their pastime (*fools that they are!*) to passe away; to spend and lose their time and souls in sinning! Fools make a mock at sin, *Prov.* 14. 9 when they have cheated others, they laugh at them for fools; though themselves are the verier fools for cheating others: They sport themselves in their own deceivings, 2 *Per.* 2. 13. yea, though they know that they who do such things are liable to the judgment of God, yet not on-

2 Laughing at sin and misery.

ly do the same, but have pleasure in them that do them, *Rom.* 1. 32. But they are fools for so doing; for *v.* 22. professing themselves to be wise, they became fools; and *v.* 31. they were without understanding: But oh! when God shall laugh and mock at these mockers, then 'twill appear what fools they were, who sported at that which should have been their greatest sorrow and grief!

3 Saith its in vain to serve God.

3 Sinful mans folly appears in this, that he *saith 'tis in vain to serve God*: What greater folly then to call Religion and the Wisdome of God foolishnesse, vanity and unprofitablenesse, beside which, there's no profit under the Sun? This is the whole of man, all the rest is vanity and vexation of spirit. The Author of the 73. *Psal.* for having *but almost* said this, concludes himself a fool, yea so foolish, ignorant, and as a beast, *v.* 22. so much fool that he could not expresse it enough; what fools are they then that say it with an open mouth? because *Job* had but glanced at such a thing, *Elihu* reckons him among the foolish, *Job* 34. 7.-11. Hearken to me you men of understanding, *for fools will not*; far be it from God that he should do wickedly; oh not the work of man will he render to him: there is a day coming in which there will be a difference put between them that fear God, and them that fear him not. (which is spoken on this very occasion, *Mal.* 3.) and then it shall appear that no mans labour is in vain in the Lord; I speak to wise men; let them judge what I say, and know they will conclude that 'tis notorious and egregious folly to say, that 'tis in vain to serve God.

4 Here

4 Herein and hereby appears mans folly, that *he is so disingenuous and ingrateful to God, who hath so infinitely obliged him.* Do we fool never so many courtesies, and 'tis but as throwing Pearls before Swine, who return evil for all the good turns are done to them (with this *Moses* upbraids *Israel*, *Deut.* 32. 5, 6. do ye thus requite the Lord? *O foolish people and unwise!* I, none but fools would do so) and once more are men like Swine in this, that they gather up the fruit that falls, and never look up: Were there not ten cleansed, where are the nine, said our Saviour? Scarce one of ten proves thankful: *Alas!* men take Gods corn, and wine, and oyl, to make a feast for *Baal*, for their *Bel* and the *Dragon*, for their belly and lusts, and instead of giving God thanks and glory, they return him sins; they kick with the heel when fat and full, yea, and say, who is the Lord? as if they were not beholden to him, nor did owe him any acknowledgments: *Oh fools!* 4 His Ingratitude.

5 Herein also is evident the folly of (by sin defiled and depraved) man, that *if God correct him*, or afflict him for his sin and folly, *he presently grows angry with God*: Such is the nature of fools, that they cannot endure them that chastise them: Though man be punished but for his iniquities, yet he complains, *Lament.* 3. 39. Though Gods judgment be just, yet the foolishnesse of man perverteth his way, and he fretteth against the Lord, *Prov.* 19. 3. Mans sin brings Gods judgment, and then when God hedgeth up his way with (or teacheth him by) such thorns which prick him, then he frets and fumes; when 5 Angry with God correcting him.

Job was sorely afflicted, said his Wife, Curse God and die (*oh cursed speech!*) but saith *Job*, thou speakest like one of the foolish women: *Men or women never speak more foolishly, then when they speak against God*: They are fools who quarrel with God, and charge him with folly.

6 Unteachable. 6 Mans folly is apparent in and by this, that *he is so unteachable*; one may better treat with seven men of reason, then with one fool, who is not only ignorant, but conceited and stubborn: Fools despise wisdome and instruction, *Prov.* 1. 7. they scorn to be instructed, *they are in love with folly*: How long ye simple ones will ye love simplicity? *Prov.* 1. 22. A fool will not hearken to counsel, *Prov.* 12. 15. yea though instruction come from a Father, yet a fool despiseth it, *Prov.* 15. 5. Though you add correction to instruction, yet one reproof entreth more into a wise man, then an hundred stripes into a fool, *Prov.* 17. 10. Yea though you bray a fool in a Mortar, yet will not his foolishness depart from him, *Prov.* 27. 22. Whence is it, that though Christs Messengers labour so much, yet profit so little, but from hence, that sin hath made men fools, and they will not receive instruction. Yet

7 Apostatizing. 7 After some men have receiv'd the truth, and have gone far in the profession of it, yet they are *such fools as to Apostatize*, which is no small folly: As a dog returneth to his vomit, so a fool to his folly, *Prov.* 26. 11. compared with 2 *Pet.* 2. 20, 21. The Word of God works on some men like Physick, it gives them a vomit, makes them confess their sin (which one of the Ancients calls *vomitus animæ*) as if it lay hard

and

and heavy on their ſtomacks, and they were ſick of it, but after a while they lick it up again; *they repent and ſin again, as if they repented of their repentance*: On this account the Apoſtle calls the *Galatians* fools, Ch. 3. 1. 3. O fooliſh *Galatians*, who hath bewitcht you, that you ſhould not obey, *i. e.* go on to obey the truth, for they had begun to obey; and therefore he adds, are ye *ſo fooliſh*, having begun in the ſpirit, to think of perfection by the fleſh? this is folly with a witneſs! *An Apoſtate is a double fool*, a tree twice dead, and his latter end worſe then his beginning. And thus alas! we ſee how ſin hath befool'd men! But yet

Sin hath beaſtia-liz'd man.

This is not all; ſin hath degraded man, and made him a beaſt; 'tis true, he hath the ſhape of a man, but *alas*! is degenerated into a beaſtial and beaſtly nature! I may begin, as *Ovid* did his *Metamorphoſis*, *in nova fert animus*, *&c.* I muſt ſhew you a Monſter, yea many Monſters in one; *a dog-man, a goat-man, a wolf-man, a fox-man, &c.* 'Twere better to be a beaſt, then to be like a beaſt (ſo living, and ſo dying) 'twere better to be *Balaams* Aſs, then ſuch an Aſs as *Balaam* himſelf was. But to ſet this degeneration and degradation of man by ſin before you the more clearly and fully, I ſhall ſpeak to theſe three heads.

Sin hath made man;
1. Like a Beaſt.
2. Like the worſt of Beaſts.
3. Worſe then the Beaſts.

Sinful man is like a beast.

1 *Sin hath made man like a Beast*, yea not only like to, but a Beast: The Man of Sin, the great *Antichrist*, is called *a Beast*; and the great ones that *Daniel* saw in his Vision, are called *Beasts*; and sinners are ten or eleven times in Scripture called *bruitish*; and what some men are, all would be, if left to themselves, if common or special, if restraining or renewing grace did not interpose and prevent.

Three things will evince this likeness.

And that 1 In ignorance.

1 Sinful man is like the Beast *in ignorance and stupidity*, *Psa.* 73. 22. So foolish was I and ignorant, as a *beast* before thee, *Psa.* 49. 20. Man (though a man in honor) that understandeth not, is like the *beast* that perisheth, of no more value nor honor, though he sit at the upper end of the world, as the *Antichristian Beast* doth, *Psa.* 94. 3. O ye *bruitish*, when will ye understand? O ye *fools*, when will ye be wise? bruitish and foolish are *Synonymous* and parallel expressions, as was hinted before; an heart void of understanding, is the heart of a beast, as is clear, *Dan.* 4. 16. with 34.-36.

2 In sensuality.

2 Sinful man is like the beast *in sensuality*, as if he were only belly-wise, and had no soul to mind, or a soul only to mind his body; he placeth his happiness in sensual and corporal enjoyments and satisfactions; and in this sense some understand that saying, *Eccl.* 3. 18. I said in my heart concerning the estate of the sons of men, that (*oh that*) God would manifest them, and that they might see (*what they are, viz.*) that they are but beasts: *Solomon* useth not a gentle or courtly complement, but calls them (in downright

right and plain English) *Beasts*; they live and die like *beasts*, make no provision for Eternity, mind not the world to come, which is the world of eternal good or evil.

3 Sinful mans likeness to the Beast is and appears much by this, *His unfitness and unsuitableness for society and communion with God and men*: Sinners society is but *societas bellvina*, the society of beasts, and good men are as shy of it, as of conversing with beasts. In the state of Innocency, among all the Beasts, there was not found a meet help, any one for man to associate himself to, and keep company with; and since, *sinful man is as unfit for pleasing and profitable converse, as beasts were then*: *Jobs* friends took it in great scorn and disdain, that they should be counted as *beasts*, and reputed vile in his sight, *i.e.* not fit for, nor worthy of his conversation: God and sinful men walk not together, they are not agreed; and good men are joyn'd by God himself not to be unequally yoked, for what communion? &c. 2 *Cor.* 6. Thus by their ignorance, sensuality, and unsociability, are sinful men become like the beast; yea and more. 3 Unsociableness.

2 *Sinners* are not only like to beasts in the general, but they *are like the worst of beasts*, such as in Scripture are called evil and hurtful beasts: Sinners are not likened to the Dove or the sheep, the harmless creatures, but to *Lyons*, *Tygers*, *Boars and Bears*, *&c.* the ill-quality'd and ill-condition'd creatures: If he be at any time likened to a creature that's harmlesse, yet 'tis not for that good quality, but for some bad one which is in that creature; as *Ephraim* is likened 2 Like the worst of beasts.

ned to a *Dove*, *Hos.* 7. 11. not for Innocency, but filthineſſe: So when ſinners are likened to Serpents, 'tis not for their wiſdome, but their venomous and poyſonous nature, or the enmity that's in them againſt mankind; but uſually ſinners are ſet and painted out like the worſt of beaſts, like a dog, *an angry* dog, *a creeping* dog, *an howling* dog, *a back-biting* dog, *a greedy* dog, *a dumb* dog; by Lyons, *devouring* Lyons, *roaring* Lyons; by a *raging* Bear; by a *deceitful* Fox, *&c.* So that man is like the evil and hurtful beaſts, for as one *Lyon* will devoure many beaſts, one *Wolf* devoure many ſheep, ſo one *Sinner* deſtroyeth much good, *Eccl.* 9. 18. and his tender mercies are cruel, *Prov.* 12. 10.

3 Worſe then beaſts

3 *Sin hath made men worſe then beaſts*, more beaſts then the beaſts, and worſe then the worſt of beaſts: Sinful man is not only ignorant as, but more ignorant then the beaſt, more ſenſual and more unſociable then the ſenſual and unſociable beaſts. *This appears*

1 By this, that the beaſts tranſgreſſe not the Law of their nature, but man hath done, and doth do it over and over: the inſtinct of theſe creatures is their Law, and they conſtantly obſerve it: The quality of a beaſt, which is condemnable in man, is not condemnable in the beaſt; ignorance and ſtupidity is no crime in an Oxe or an Aſſe, but 'tis in man: 'tis no fault in a Lyon to be devouring, but 'tis ſin in man to be like a Lyon in devouring; *The beaſts fulfill, but men tranſgreſs the Law of their Nature, when they act like beaſts*: ſo that ſinful man is worſe then the beaſt. Yea

2 Sinful

2 Sinful man is worse then beasts *in the very quality for which he is likened to the beast:* The Oxe and the Asse which have no understanding, and to which sinful man is compar'd for ignorance and stupidity, is yet more knowing then sinful man; as 'tis *Is.* 1. 3. And the like is spoken of the Stork, Crane, and Swallow, by way of upbraid to man, *Jer.* 8. 7. These foolish creatures have more understanding then sinful man; so as to sensuality, man is worse then the beast; for things of sense are the proper objects of a beasts appetite, but not of the natural appetite and inclination of man; 'tis no sin in the beast to be sensual, but 'tis so in a man, who (though created to higher ends and purposes) is yet so degenerated, as to be in many things more sensual and carnal then the beasts are: Sin hath made man so unsociable and cruel too, that Bears are more kind to one another, then men are, *Savis inter se convenit ursis*, and 'twere better for a man (*safer*) to meet a Bear in her rage, when robbed of her Whelps, then to meet a fool in his folly, *Prov.* 17. 12. *Man is more hurtful to man, then beasts are to man.* I might now instance in a long List or Catalogue, what beasts sinners are likened to, and wherein the parallel or similitude holds, *viz.* the wicked *tyrannical* Rulers of the world are compared to a *roaring* Lyon, and *ranging* Bear, *Prov.* 28. 15. They have no pity, but make a prey of all they come near to: *Hypocrites* are like to *Vipers*, *Mat* 23. 23. *Herod* was called a *Fox*, not only for his craft and cunning, but for hunting after the life of the *Lamb*, Christ Jesus. Thus some sinners are like to some beasts,

and

and some to others; but there are two beasts that all sinners are likened to; the Goat, and the Dog.

1 Sinners are called *Goats*, *Mat.* 25. 32, 33. He shall set the sheep, *i. e.* the godly on his right hand, and the *Goats*, *i. e.* the wicked on the left: And there are two or three things which *Naturalists* observe concerning *Goats*, in which the wicked are like them.

As 1. *Goats* are very lascivious, wanton and lustful; sinners are so too, the lust of the flesh, and the lust of the eye, are the things they are taken with, 1 *Joh.* 2. 16. To these they give up themselves, saith the Apostle, among whom we *all* had our conversation in the *lusts* of the flesh, *Eph.* 2. 3, and served divers lusts, *Tit.* 3. 3. Thus are they like Goats.

And 2. *Goats* are stinking beasts, a Goatish smell is a stinking smell, (*Gorgonius Hircum*) to smell of, or like to the Goat, is a very strong unsavoury and stinking sent; and in a resembling sense, the wicked are an abomination to the Lord, a very stink in his Nostrils.

3. *Goats* are very bold and adventurous beasts, they climb Rocks and Precipices to browse and feed on what they can get with hazard; and in this sinners are like them too, in running hazards, and many dangerous adventures for a little, yea no satisfaction; they venture peace, conscience, life, soul and all, to get that which is not bread, *Isa.* 55. 2.

2 Sinners are likened to *dogs*: I shall not run division in this, nor persecute the Metaphor in prosecuting the particulars, of which there was some-

something said a little before, but only to shew, that though it were most usual with the *Jews* to call the *Gentiles dogs*, (and our Saviour speaks in their dialect and language, when he told the woman, that 'twas not meet to take the childrens bread and cast it to *dogs*, *Mat.* 15. 26.) yet 'tis a common name to sinners, whither *Jews* or *Gentiles*, to all without God and Christ, for without are *dogs*, *Revel.* 22. 15.

Upon the whole then 'tis but too clear and evident, what mischief sin hath done man in thus degrading him, by making him a fool, a beast, a Monster; and yet this is not all, but

2 Sin hath not only degraded man, but hath also separated man from God in a moral sense; for *Acts* 17. 28. though by nature τοῦ γένος ἐσμεν we are his Off-spring, and in him we live, move, and have our being; yet *morally and spiritually sinners are separated from God, and are without God*: This is a great injury, and I may call it the greatest, seeing God is mans chiefest good, to be separated from him must be his greatest evil and loss. There was ever a very great disproportion and distance between God and Man; God the Creator, and man the creature, God Infinite, and man finite, *&c.* but this was no misery to man; 'tis sin, only sin that hath made a difference and separation between God and man; and therefore sinners are said to be afar off, *Eph.* 2. 73. for they depart from God, and like the Prodigal, go into a far Country, *Luke* 15. 13.

2 Sin separates man from God.

More

More particularly sin hath separated man.

1 From the sight of God.

1 *From the sight and seeing of God:* Man could talk with God face to face, as a man converseth with his friend, but (*woe and alas!*) man cannot see his face and live: One of the first discoveries of mans sinfulness and misery by it was, that he could not endure (*but hid himself from*) the sight, yea and the voice of God, *Genes.* 3. 8. Our happiness lies so much in the sight of God, that it hath the name of *Beatifical Vision*, a sight which passeth all sights: When our Saviour prays for the happiness of his, he doth not only pray that they may be where he is, but that they may see his glory, *Joh.* 17. 24. And this is the glory which doth not yet appear, that we shall be like him, for we shall *see* him as he is, 1 *Joh.* 3. 2. They that are regenerate, and enlightned from above, and are refined and clarified, have some glimpses and gradual sights of God, and yet 'tis comparatively called darkness; we see but darkly (*as 'twere his back-parts*) through a glass, which is short of seeing face to face, 1 *Cor.* 13. 12. We do live by faith now rather then by sight, as the Apostle doth expres it, 2 *Cor.* 5. 7. 'Tis true, faith is to us instead of our eyes, for 'tis the evidence of things not seen, *Hebr.* 11. 1. and by it we look (as *Moses* did) to him who is, and to his things which are invisible, 2 *Cor.* 4. 18. Seeing then mans happiness lies so much in seeing God, what an exceeding great mischief hath sin done to man in separating him from the sight of God, that man cannot see God and live, whereas the best life is in seeing God.

2 Sin

2 Sin hath separated man *from the life of God*, not only from living unto God, and with God, but from living the life of God, *viz.* such a life as God lives, which is a life of holiness in perfection; and therefore 'tis said of sinners, that they are alienated from the life of God, *Eph.* 4. 18. yea, and more, that they are dead in sins and trespasses, *Eph.* 2. 1. *So far from living, that they are dead: so far from living to God, that they live against God; so far from living the life of God, that they live the life of Devils:* 'Tis according to the Prince of the Power of the Air, *i. e.* the Devil, *Eph.* 1. 2. Oh what an injury hath sin done in separating man from the Divine Life and Nature, and sinking him into the dregs and death of sin, *viz.* made him dead in sin! 2 From the life of God.

3 Sin hath separated man *from the love of God*: I speak not now of what love and good will there is in God toward man, but of that love, and the actual communication thereof, which man once had and enjoy'd, whereof sin hath not only deprived him, but made him the object of his wrath; for God is angry with the wicked every day, *Psal.* 7. 11. and they are by nature the *children of wrath*, *Eph.* 2. 3, 4 and therefore said not to be beloved, *Rom.* 9. 25. Man was once the object of his love and delight; when man came into the world in the likeness of God, God lookt on him with delight, and was enamour'd of this his Image; but sin (alas) hath made him the object of his wrath: *Oh injurious sin!* 3 From the love of God.

4 Sin hath separated man *from communion with God*; God and man kept company, while man and holiness kept company, but when that and man 4 From communion.

man parted; then God and man parted (*the redintegration of any is upon a new account*) they could not walk together, because of this disagreement, *Amos* 3. 3. When man left walking in the light of holiness, and walked in the darkness of sin, fellowship ceased, 1 *John* 1. 6, 7. 'Tis true, there is reconciliation and recovery by Jesus Christ, but sin did what in it lay to cut man off from all communion with God for ever: *Oh this spiteful and pernicious sin!*

From Covenant-relation.

5 Sin separated man *from the Covenant-relation wherein he stood unto God*; so that God had no obligation upon him to own him, or look after him, to have any thing to do with him, but ruine him; and what sin did at first, it doth (*if not repented of, and pardon'd*) to this day; and therefore sinners called *Loammi*, not my people, which is worse then not to be a people, 1 *Pet.* 2. 10. and they are without God, Promise and Covenant, *Eph.* 2. 12. Man can claim nothing of God upon any right or Plea of his own, having sinned; and therefore are said also to be without hope, *viz.* in themselves: Oh *what a separation hath sin made!* in robbing man of God, it robs him of all things, for all things are ours, but so far as God is ours, 1 *Cor.* 3. 21.-2.

From hence come two great miseries on sinners from God, as judgments upon this separation.

1 *God hideth his face*; and this follows on the separation, as 'tis expres, *Is.* 59. 2. Your iniquities have separated you and your God, and your sin hath hid his face from you, or (as the *Margin* reads it) have made him hide his face from

from you; his face which makes heaven, a smile whereof, or the lifting up the light of which countenance upon us, refresheth us, more then corn, wine, and oyl, *Psa.* 4. 6, 7. yea, his loving kindness is better then life; *we had better have parted with this then that*: Mans sin is expresst by this, that he turns his back to God, and not the face; and his punishment by this, that God turns his back to him, and not the face; *God carries it not like a friend, but a stranger*: And indeed this hiding of his face is significative of many more miseries then I can now stay to instance in.

2 Another, and no less misery hereupon *is*, that *God hears not his prayers*, as it follows in that fore-mentioned Text, *Is.* 59. 2. and so it attends the hiding of Gods face, *Is.* 1. 15. God is a God hearing prayers, but sin shuts out our shouting, and the prayers of the wicked are an abomination to the Lord, and he calls them no better then howlings, *Hos.* 7. 14. Yet further.

There are two or three other miseries, not to name many more that are consequent upon this separation, which continually attend poor sinful man.

1 That *man is without strength*: Mans great strength is in union with God, *separation weakens him*; for without him, apart from him, out of him, separated from him we can do nothing; to be a sinner, is to be without strength. *Rom.* 5. 6. with 8. Man was once a *Sampson* for strength, but having parted with his Lock, his strength is departed from him, that of himself (*as of himself*) he is not sufficient to think one good thought,

thought, 2 *Cor.* 3. 5. He was strong, while in the Lord, and the power of his might; but now his hands are weak, and knees feeble, his legs cannot bear him up, having got the Spiritual Rickets.

2 Being separated from God, *man becomes afraid of God, and ashamed to appear before him*; while Innocent (though naked, yet) man was not afraid nor ashamed to approach to God, or of Gods approaching to him; but when he had sinned, he was asham'd to shew his face, and afraid to see Gods face, or to hear his voice, *Gen.* 3. 9, 10. *When righteous, he was bold as a Lyon*; but now he runs his head into a bush.

3 *This separation* and departure *hardens his heart against God*, that when God comes to talk and treat with man about his sinning, he will lay it any where, yea at Gods own door (as *Adam* did) rather then confess it: 'Tis *three times* said in one Chapter, *Hebr.* 3. 8. 13, 15. Harden not your hearts, least any of you be hardened, harden not your hearts; and all this in relation to hearing the voice of God, as 'tis there: When God comes to convince man, he cannot endure to hear on't, but hardens his heart; and as it was in the beginning, so it is now among the sinful children of men.

Thus have I as briefly as so large a subject would permit, set out the sinfulness of sin, as 'tis against the good of man (body and soul) in this life, in a natural and moral respect, which was the first thing propounded. The second follows:

2 *Sin is contrary to, or against the good of man in the life to come*: It hath brought on man that eternal death, *Damnation*: In this life man, by reason of sin is in deaths often, but in the life to come, he is in death for ever. If sin had only wrong'd man in this life (which is but for a moment) it had not been so considerable, but sins miserable effects are everlasting, if mercy prevent not: the wicked die, and rise to die again the second, and a worse death: There is a Resurrection to life for the righteous, the children of the Resurrection; and for the wicked, a Resurrection to condemnation, or death, (for 'tis opposed to life) *John* 5. 29. But

2 Sin against the good of man in the life to come; it damns men.

Before I shew what (and wherein) damnation is, and consequently the mischief and misery that sin hath thereby brought on man, I shall premise a few things which will make our passage smooth and easie. I say then:

1 That *God damns no man but for sin*: Damnation is a punishment, *Mat.* 25. 46. and all punishment supposeth guilt and transgression: God the judge of all the earth will do right, and he lays not on man more then is meet, that man may not enter into judgment with God, *Job* 34. 23. or quarrel and find fault with him; which man would quickly do, if Gods judgment were not just, even *sinners themselves being Judges*: Death is but sins wages, *Rom.* 6. 23. that which it hath merited; mans undoing, is but the fruit of his own doing; mans perdition is of himself, *Hos.* 13. 9. His own wickedness corrects him, *Jer.* 2. 19. and that not only in this life, but that to come, *Mat.* 7. 23. and *Mat.* 25.

2 That *by sin all men are liable to condemnation*: We were all of us children of wrath by nature, *Eph.* 2. 3. and the wrath of God cometh upon the children of disobedience, *Eph.* 5. 6. He that believeth not, is condemned already; he is in a state of condemnation, beside that which unbelief will bring upon him, *Joh.* 3. 18. and he that believeth not, the wrath of God abideth on him: He was a child of wrath by nature, and continues still so in unbelief; *Joh.* 3. 36. *The wrath of God setteth on him, as its habitation and abode*: Every mouth must be stop'd, for all the world is become guilty, all have sinned and fallen short of the glory, and are obnoxious to the judgment of God, *Rom.* 3. 19. 23.

3 *Some men have been, are, and will be damned for sin*; all but them who have, do and shall condemn sin, and themselves for sin: If we judge our selves, we shall not be condemned of the Lord, *else woe be to us!* When our Saviour sent his Disciples to preach, saith he, Go preach the Gospel (that's good news and glad tidings) he that believes shall be saved, *Mark* 16. 16. Ay, but what if they will not believe, what shall we say then? Why then tell them, he that believes not shall be damned: *This is as great a truth of the Gospel*, that he who believes not will be damned, as this is, that he who believes shall be saved: Heaven and Salvation is not more surely promised to the one, then hell and damnation is threatned to, and shall be executed on the other: broad is the way that leads to this destruction (*there are as many tracts to it as there are sins, but*) impenitency and unbelief are the high-

road way, the beaten path wherein multitudes go to hell.

4 *Damnation is the greatest evil of suffering that can befall a man*; 'tis the greatest punishment that God doth inflict: This is the wrath of God to the uttermost, 'tis his vengeance: Oh who knows the power of his wrath? none but damned ones: *It is misery, altogether misery, and always misery to be damned.* This will yet more fully appear upon examination, and discovery of

What Damnation is.

What damnation is, and that privatively and positively consider'd.

Damnation may be consider'd:

1 Privatively, as (*pœna damni*) a punishment of loss.

2 Positively, as (*pœna sensus*) a punishment of sense.

An instance of both we have, *Mat.* 25. 41. Then shall he say to them on his left hand, *Depart from me* (there's privative damnation) *into everlasting fire*, there's positive damnation: As sin is *negatively* a not doing good, and *positively* a doing evil; so damnation is a denial of good to, and inflicting of evil upon sinners. Salvation is *ademptio mali*, the taking away of evil, and *adeptio boni*, an obtaining and enjoying of good; 'tis both wayes expreſt, *Joh.* 3. 16. God so loved the world, that he gave his Son, that whosoever believeth in him should not perish, (*there's negative salvation*) but have everlasting life, *there's positive salvation*: So the damnation of sinners, 'tis *negative*, depart from me; and *positive*, into everlasting fire: In which Text we may observe:

1 Who are to hear and to undergo this doom,

viz. them on his left hand, *the goats*, the sinners, the workers of iniquity, as 'tis *Matth.* 23.

2 The Sentence or Doom it self, *Depart from me*; woe unto you, saith God, *Hos.* 9. 12. when I depart from you; but *woe, woe, woe* will it be when sinners must depart from God: *The punishment* (which is worthy of a remark) *doth answer to, and is called by the name of sin*: What is sin? but a departure from God: And what the doom of sinners? departure from God; as if God should say to them, you liked departing while you lived, now depart from me; you would none of me, nor my company, now I'll none of you, nor yours; *Depart from us, is the cry of sinners to God*, Job 21. 14. *Depart from me will be the cry of God to sinners.*

3 Here is the state wherein sinners must be when they receive this doom (*Cursed*) God will not send them away in peace, or bless them before they go, but away they must with a vengeance, and with a *curse* at their backs; *they loved cursing, and cursing shall be unto them*; all the curses in the Book of God shall light on them.

4 Here is the torment they are to undergo *fire*, yea *everlasting fire*, kindled by the wrath and maintained by the wrath of God.

Lastly, the company they are to have, none but *the Devil and his Angels*: Depart from me ye cursed into everlasting fire, prepared for the Devil and his Angels.

A little to gloss on this briefly; 'tis as *if sinners should say to God* in the day of Judgment Lord have mercy upon us; Mercy! *saith God*

mercy

mercy upon you! No, no, I will have no mercy on you; time was when you might have had mercy without judgment, but now you ſhall have judgment without mercy; depart, depart: *If they ſhould then beg and ſay*, Lord, if we muſt depart, let it be from thy Throne of judgment, but not from thee: Yes, *ſaith the Lord*, depart from me, depart from that preſence of mine, in which there's joy, depart, and go to hell: Lord (*if they ſay*) ſeeing we muſt be gone, yet bleſs us before we go, let thy bleſſing be upon us: Oh no, *ſaith God*, be gone with a curſe, depart ye curſed: *Oh Lord*, if we muſt go from thee, let us not go into the place of torment, but appoint ſome place, if not of pleaſure, yet of eaſe: *No*, depart into fire, burning and tormenting flames: *Oh Lord*, if into fire, let it be but for a little while, let the fire be ſoon out, or we ſoon out of it, for who can dwell in everlaſting burnings! *No, no*, neither ſhall you nor the fire know an end, be gone into everlaſting fire: *Ah Lord!* let it be long then before we go thither: *No*, depart preſently, the Sentence ſhall be preſently put in execution: *Ah Lord*, let's at leaſt have good company, that will pitty us, though they cannot help us! *No, no*, you ſhall have none but tormenting Devils, *they that you obey'd when they were Tempters, you ſhall be with as Tormentors.* Oh what miſery hath ſin brought on man! to bring him to hear this dreadful doom, Depart from me ye curſed! *&c.*

But as to the particulars, I ſhall begin with the

Pœna damnij or, privative damnation.

privative part, the (*pœna damni*) penalty of loss which will not be the least plague of the sinner hell; he shall be deprived of all good, never to enjoy good day or good thing more: when once a man is damned, he may bid adieu to all good, *Luke* 16. 25. But to go on by degrees and step by step: This then we say;

1 Parting with all the good things they had here.

1 That *damned sinners will be strip'd naked and deprived of all the good things they had in this life*: Wicked men are called the men of this world, *Psal.* 17. 14. they have their portion and consolation in this life, *Luke* 6. 24. and 16. 25. Many of them fare well, and prosper in this world, they have stately houses, spread Tables, full Cups, soft Beds, pleasant Walks, delightful Gardens, filled with fragrant and odoriferous fruits and flowers; they sit at the upper end, they have the grandure and gallantry of this world; but *when they come to be damned, neither riches, nor honors, nor pleasures will descend with them*: Wicked men would be content with the good they have, if they might have it alwayes, if (*Dives-like*) they might be cloathed with Purple, and fine Linnen, and fare deliciously for ever, they wou'd say, happy is the people that is in such a case! *Psa.* 144. 12.-15. But this vain petty happiness, *such as 'tis*, they must part with for ever, and bid adieu for good and all to all their good: When Devils fetch away their soul, whose shall all these things be? *Luke* 12. 20. none of theirs, *all must be left behind*; they cannot carry with them a drop of water to cool their tongue: to have a portion of this world

may

may be a mercy, but *to have the world for a portion is a misery*; to have all good things in this life, and but for this life, is a misery indeed! thou shalt be cloath'd with silks no more! eat the fat, and drink the sweet no more!

Ob. *But Saints themselves must part with these things too?*

A. True; But the best on't is, they shall have better things in lieu of them: The impenitent sinner goes from all his good to all evil, but the Saint goes from all his evil *(and but from a little good)* to all good: who would not part with Counters for gold? with a world for heaven? this the Saint doth, and 'tis a good exchange, I trow; but when a man must part with all his Jewels, all his fine things, his wine and musick, and the deligats of the Sons of men, and have no good thing left him, *Oh how sad!*

2 Though sinners will count this a great loss, yet it is the least, for *they must part not only with these things, but the joy, pleasure, and delight they had from them*: These things are most considerable for the use and comfort of them: The rich man, *Luke* 12. cheer'd himself not in having much goods, but that he expected ease and mirth from them: The wicked spend their daies in mirth, *Job* 21.12. and have a brave time on't, as they think; they sing care away all the day long, and refresh themselves with *Requiems* and *Placebo* Songs; they chant at the Viol, &c. and though indeed this fr[illegible]ck joy be a misery of it self (*for what truer misery then false joy?*) their laughter being but madness, yet 'tis the best they have in this world; But this also must

2 Part with the comfort they had from them.

be parted with, these crackling of thorns will go out, and their mirth will end in woe, their joy in sorrow, their light in darkness! and 'twill add to their grief in hell, that they were so merry on earth: *When this evil day comes, they will say there's no pleasure in remembring their good dates:* It seems *Dives* was loath to think of this, and therefore *Abraham* saith, Son remember, but *'twas a sad remembrance* to remember good as lost and gone for ever! they will say then as *Adrian* did, *Animula vagula, blandula, quo vadis? non ut soles dabis jocos!* Oh my poor soul, thou wilt laugh, and joke, and droll no more!

3 Part with their peace and security, or their insensibility.

3 *They must suffer the loss of all their peace:* 'Tis true, the wicked here have no real and solid peace, for there is no peace to the wicked, saith my God, *Isa.* 48. 22. and 57. 21. but they have that which they call peace, and which is to them instead of peace, *viz.* security and stupidity, a seared and benum'd conscience, and because of this they think they are in peace; but when they come to hell, all this will be otherwise, Conscience that was sear'd as with a red hot iron here, will feel the flames there, and startle at it: They that met with no trouble here, will be consumed with terrors there, *Psal.* 73. 13. *There are no seared consciences in hell, they are all tender and sensible there:* Then will Conscience awake, and rouse up like a Lyon, or gnaw like a worm: That they shall no longer have the little ease of dissembling their pain, as they were wont to do here.

4 *Sinners then must lose the hopes they had of heaven*: Wicked men have no reason to hope for heaven, and yet they will hope, though against hope; as *Abraham* and good men hope against hope when they have Gods promise; so the wicked hope against hope, notwithstanding Gods threatning; they will be building their hopes as high as heaven, though they build on the Sand, and without a foundation; but this house must fall, and the fall will be great, *from the hopes of heaven into hell*, *Mat.* 7. 22.–27. The hope of Gods people keeps their heart from breaking, and it shall never be ashamed, but this hope of sinners will break their heart in hell, for there 'twill be asham'd; when the wicked dies, his *expectation* shall perish, and the *hope* of unjust men perisheth, *Prov.* 11. 7. Their *hope* shall be as the giving up of the Ghost, *Job* 11. 20. The Hypocrites *hope* shall perish, and his *trust* is but as a Spiders web; he shall lean upon his house, but it shall not stand; he shall hold it fast, but it shall not endure, *Job* 8. 13.-15. where will the *hope of hypocrites* be when God taketh away his soul, will God hear his cry, when trouble comes upon him? No, no, he will not, *Job* 27. 8, 9. 4 With their hope.

5 *They must part from, and suffer the loss of all good company*; they shall no more have the company of one good man; in this world the wicked fare the better for Gods people being among them; and though they despise, and scoff at them, and think them not worthy to live, yet God himself assures us, that the world is not worthy of their converse, *they are too good for* 5 From all good company.

this

this world, Hebr. 11. 38. yea, though the wicked count good and holy mens lives to be folly and madness, yet when they come to die, they would be glad with all their hearts, that their souls might be in as good a condition as theirs after death. *Balaam* that wicked wretch, who loved the wages of, and lived in unrighteousness all his daies, yet could wish to die the death of the righteous, and that his latter end (*Hebr. his afterward, or after state*) might be as theirs, *Numb.* 23. 10. Then they would be glad to take hold of the shirt of a Jew (*one that is so inwardly, Rom.* 2. 28, 29.) and say, we will go with you, for God is with you; but they will find a great Gulf fixed between them, *Heaven will not hold any of the wicked, nor shall Hell have any of the righteous to hold.* The wicked shall not stand in judgment, nor sinners in the Congregation of the righteous, *Psa.* 1. 5. Here below they may throng in, the bad among the good, but hereafter God will find them out, and separate them; and though now many a sinner may separate from the world to joyn with Saints, yet then God will separate them from Saints, and joyn with sinners and devils, *they shall be excommunicated from the society of Saints, and be deliver'd up to Satan* (the Executioner of Gods wrath and vengeance) and shall have no company but the damned Crew.

6 They must be without the heaven they hoped for.

6 *They must be* not only without their hopes of heaven, but *without heaven which they hoped for*; to have parted with their hopes for possession, had been no loss, but gain; but to part with their hopes, and with heaven too, is *a double*

ble loss: Whatever shall be the Saints portion, they must go without it, and be no sharers in it in the least degree: And though perhaps (*as some think*) the wicked may be permitted to look into heaven, as *Dives* saw *Lazarus* in *Abrahams* bosom, yet it will be but to heighten the depth of their misery, by letting them see what they by their sin have deprived themselves of: To lose Heaven, is to lose a Kingdome and glory, more worth and glorious than all the Kingdomes of this world, and their several glories united in one; 'tis to part with Rest (*Sabbatisme*) for so 'tis called: *Sabbaths* they cared not for while they lived, and *Sabbatisme*, or rest, they will have none, when they die. They gloried in their shame in this world, and they shall have shame enough, but no glory in the world to come: The thoughts of their having been happy, though but in conceit, and that others are really happy, and for ever, but they excluded from any share in any happiness, 'twill cut them to the heart.

7 *They must suffer the loss of God himself*, who is the Heaven of Heaven: All good things are but as a drop to the Ocean, in comparison of him, *Psa.* 73. 25. whom have I in Heaven but thee, as if all the rest were nothing: If a Saint were to go to Heaven this very day, he would say as *Absolom*, why am I come up from *Geshur*, if I may not see the Kings face, 2 *Sam.* 14. 32. This then will be the misery of miseries to the damned, that *they must depart from God*, in whose presence only there is joy and pleasures for evermore: This face of his they must see no more, unless

7 They must be parted from God

unless it be as ever frowning upon them in Hell. The good people sorrowed most for the words that *Paul* spake, *viz.* that they should see his face no more, *Acts* 20. 38. This, this will be the pricking, cutting, wounding of sinners to the heart, that they must see Gods face no more, no more of his goodness, no more of his patience, no more of his mercy. When *Cain* (a type of this) was turned out of, and banished from the presence of the Lord, he cryes out, that his punishment was intollerable, *Genes.* 4. 13.

8 This estate unalterable.

8. *They shall* not only be deprived of all good things, but *continue in an utter incapacity of any alteration for the better.* This makes Heaven so much Heaven, that 'tis alwayes so; and this makes Hell to be so much Hell, that 'tis alwayes so: *In this world* there is a door of hope, a day, an offer and means of grace, space for repentance, a Mediator in Heaven, a patient God, possibility of being blessed; *but when once damned*, the door is shut, 'tis in vain to knock; the day, offers, and means of grace is at an end; there's no room left for repentance; Gods long suffering will suffer no longer, the Mediation of Christ Jesus is over, there's no possibility of mending their condition: Oh methinks we should hear the words of the wise, *Eccl.* 9. 10. Whatsoever thy hand findeth to do, do it with thy might, for there is no work (*no working out salvation*) in the grave, whither thou art going: Think of it, *poor soul*, think of it betime, till it be too late; for if thou die in thy sins, though thou shouldest weep out thine eyes in Hell, 'twill stand thee in no stead; God will not know

know thee, nor hear thy cry, but laugh at thy calamity, and mock thee in the midst of thy torments, *Prov.* 1. 25, 26.

Thus I have briefly shown the privative part of Damnation; wicked men must part with all their goods, with their joys, their peace, their hopes, good company, (all which stood them in great stead in this world) with Heaven, and which is more and worst of all, with God himself, and be utterly incapable of ever being in a better condition: And what think you now? Is not sin exceeding sinful? that separates him from all good, past, present, and to come; if 'twere only from past good, that which *Adam* enjoy'd in Paradise, or only from present good, what men have in this world, 'twere the better to be endured; if futurity and Eternity were secured, 'twere pretty well; but sinful sin hath cut off *Paradise*, that none of us were ever in *Eden* since we came into the world; it hath spoiled, imbitter'd and poyson'd with a curse all present temporal enjoyments, that they prove satisfactions to none, but vexations to all; and yet so spiteful, and of so malignant a nature is sin, that it reserves its worst till last, even Hell and Damnation, *and 'twill be worse to us in Eternity, then 'twas in time.* And to make this appear yet more evidently and fully, I proceed to the

Second part of Damnation;

Which the Schools (and justly) call *pœna sensus*, the punishment of sense; if 'twere not for this, that men will be then sensible of, and feel both their

Pœna sensus; or, positive damnation

their loss and their gain, *viz.* the pain which they have gotten by their sins, Damnation would seem to be but a dream, or an imagination; but *their senses as well as their understanding, feeling as well as fancy, will tell them what a dreadful thing 'tis to be damned*; a thing which I wish with all my soul, that none of you may ever know but by hearing of it, and that the hearing may be a means to prevent the feeling of it. But now, what shall I do? who that hath not been in Hell, can tell what Hell is? who would go thither (*periculum facere*) to try what 'tis? Surely, eye hath not seen, nor ear heard, neither hath it entred into the heart of man to conceive, as what God hath prepared for them that love him, so for them that hate him, that is, for sinners, impenitent sinners. *It is sins design and work to make man eternally miserable, to undo him soul and body for ever.* Now the better to represent this doleful state and woful misery, I shall search the Scriptures, and endeavour to fathom the depth of expressions used there, that we may learn from thence what Damnation is, and from thence the sinfulness of sin, in relation whereunto I lay down three Propositions in general.

1 All the miseries of this life not to be compar'd with it.

1 This punishment that sinners must undergo, will be such a state of misery as *all the miseries of this life are not to be compared with it*, they are nothing to it: Take the dregs of all the miseries of this life, and out of them extract an Essence, the very spirit of miseries (as men do Strong-waters from the Lees and dregs of Wine and Beer) it will fall infinitely short of this

this misery damnation: The gripings and grindings of all the diseases and torments that men do or can suffer in this life, are but flea-bitings to it; to pluck out a right eye, to cut off a right hand, were a pleasure and recreation, in comparison of being damned in Hell, *Mat.* 5. 9. A Burning Feaver is nothing to burning in Hell; nay, let me speak a true, though a great and big word, *If all the miseries that have been undergone by all men in the world, were all met together and center'd in one man, it were nothing to Hell*; Hell would be a kind of Paradise, if 'twere no worse then the worst of this world.

2. This state will be *a state clean contrary to that which the Saints shall enjoy in Eternity*; their differing states are expresst in contrary terms, as *Mark* 16. 16. He that believeth *shall be saved*, but he that believeth not *shall be damned*: Now damnation and salvation are contrary states; that's a state all of evil, and of all evil, this all of good, and of all good. So *Mat.* 25. 46. The wicked shall go into *everlasting punishment*, but the righteous into *life Eternal*: The life that Saints obtain, sinners go without; and the misery that Saints are deliver'd from, sinners are deliver'd to; *as different as grief is from joy, as torment is from rest, as terror from peace, so different is the state of sinners from that of Saints in the world to come*, Rom. 2. 6.—10

2 'Tis contrary to what the Saints shall enjoy

3 *This state*, damnation-state of sinners, *will admit of no relief*, 'twill be *punishment* without pitty, *misery* without mercy, *sorrow* without succour, *crying* without comfort, *torment* without ease: The sinner can look for *no relief* from God,

3 I admire no relief

God, for God judgeth and condemns him; *none* from conscience, for that accuseth and upbraids him; *none* from the Devils, for they torment him; *none* from hope, for that's departed from him; *none* from time, for 'tis for ever; its a state of all misery, *it hath no consolation*, not so much as a little drop of water to cool the tongue; 'tis misery, all misery, nothing but misery, as sin is all sin, and nothing but sin.

Damnation-state more particularly consider'd *under six Heads.*

1 The torments themselves, & the kinds of them.
2 The quantity and quality of them.
3 The duration of them.
4 The Tormentors, or inflicters of them.
5 The aggravations of them.
6 The effects of them.

By that time I have set these before you, I presume you will conclude and cry out, Oh sinful sin! *what a thing is sin!* and who would sin at this rate, and be at such cost and charges to damn himself! To begin with the torments themselves, where I shall consider:

The torments of Hell.

1 *The place*, with the names and appendices of it
2 *The thing it self*, with its names.

Hell is the place.

1 The place, with its names: In general, and most frequently, 'tis called *Hell*, the place and element of torment, *Luke* 16. This is the Rendezvous General for the wicked after the day of Judgment; and to expres the dreadfulnes of any condition or thing, the name of *Hell* is annexed

nexed to it (as to signifie the excellency of a thng, the name of *God and Heaven* is joyn'd to it, as Cedars of God, *&c.*)

1 Therefore hell is a place and state of sorrow, for the greatest sorrows are called the *sorrows of hell*, 2 *Sam.* 22. 6. as the joys of heaven are the greatest joys, so the sorrows of hell the greatest sorrows. 1 Of sorrow

2 A place and state of pains and pangs, far beyond them of a woman in travel, *Psa.* 116. :. *The pains of hell gat* hold of me; there's no ease in hell. 2 Of pain.

3 Destruction is joyn'd with it, to be in hell is to be destroy'd, *Prov.* 15. 11. *Hell and destruction* are before him, and he can destroy body and soul in hell, *Mat.* 10. 28. 3 Destruction.

So 4. 'Tis a place and state of fire, of fiery indignation, *Mat.* 5. 22. He that calls his brother fool (*viz.* without cause, and in rash anger) is in danger of *hell fire*, the worst of flames, *Luk* 16. 4 Fire.

Yea 5. *Damnation* is in it, and spoken of it, *Mat.* 23. 33. How can ye escape the *damnation of hell*? 5 Damnation.

6 Torment is attributed to it, *Luke* 16. 28. 'Tis called the *place of torment*. 6 Torment.

Thus you see what a kind of place and condition hell is; 'tis all these, and much more than these words can express, or you conceive by these expressions. Yet more particularly.

1 Hell is called *a prison*: As heaven is set out by things taking and delectable, so hell is set out by what's distastful and loathsome, among which a prison is one, and hell is called a prison, 'Tis called 1 A prison

Mat. 5. 25. 1 *Pet.* 3. 19. Prisons, common Goals, are the worst places to live in ('tis a noysome pestilential air) but hell is worse than the worst of prisons.

2 A bottomless pit.

2 Hell is called *the bottomless pit*, *Revel.* 9. 11. and elsewhere frequently: The Devil is the Angel of the bottomless pit; 'tis a pit into which sinners must fall, and be ever falling, for there's no bottom.

3 A furnace of fire.

3 Hell is called *a Furnace of fire*, and that's a terrible thing: *Nebuchadnezars* Furnace was terrible, especially when heated seven times more than usually; yet hell is a worse Furnace of fire, *Mat.* 13. 41, 42. They that do iniquity (*that are sin-makers by trade*) shall be cast into a Furnace of fire which shall not devoure them, but torment them, and make them wail and gnash their teeth.

4 A Lake, &c.

4 Its called *a Lake which burneth with fire and brimstone*, *Revel.* 21. 8. Such and such (as are there named) shall have their part and portion in the Lake which burneth with fire and brimstone; always over head and ears in this Lake, yet never drown'd; always burning, but never burnt to ashes: They will in this be like the burning bush, which burnt with fire, but was not consumed; as the Church was so on earth, sinners will be so in hell.

5 Darkness.

5 This place, though it burn with fire and brimstone, is yet called *utter and outer darkness*; those flames will administer heat of wrath, but no light of consolation: Darkness is a dreadful thing, but to be in the fire in darkness (*to live in death always*) to be tormented in flames, and yet in

in darkness, *Oh how dismal must this be?* *Mat.* 22. 13. bind him hand and foot, and cast him into outer darkness; so that 'twill be in vain to think of making resistance, for thou wilt be bound hand and foot, and be in darkness too; yea, 'tis called *chains* of darkness, 2 *Pet.* 2. 4. and *blackness* of darkness for ever, *Jude* 6. 13. This of the place.

2 Let us consider the thing it self, with its names; for as its name is, so is it: The most common and usual name of this punishment is Damnation, *a dreadful word!* who knows how much it means? 'twill make the stoutest heart to tremble, the most confident countenance to fail, the most daring courage to fail when they feel it: If his wrath be kindled but a little, 'tis terrible; how much more is it so, when it shall be wrath to the uttermost? for 'tis contrary to being saved to the utmost. More particularly 'tis called

2 Hell is a state of damnation

1 *Destruction* (*viz.* moral destruction) not of mans being, but well being, 2 *Pet.* 2. 12. they shall be taken, *destroy'd*, and utterly perish: And 2 *Thes.* 1. 8, 9. they shall be punished with everlasting *destruction* from the presence of the Lord. Alas! it had been better for them they had never been born, or if born, that they had never died, or if died, that they had never risen again, then to be thus destroy'd; ἀποθνησκει τὴν θειαν εὐξωιαν, τη ἀποθεα θευγη, as *Hierocles*, to be banish'd from God, and the Divine Life, is the worst of deaths.

Which is 1 Destruction.

2 'Tis *a curse*, an accursed state, to be under *the curse* of God; as *Mat.* 25. 41. not only de-

2 A curse.

part from me, but depart ye *curſed*: There's no the leaſt dram of bleſſing or bleſſedneſs in th ſtate: If ſo many *curſes* were to wait on th Jews on earth when they continued in impen tency, as we read *Deut.* 28. 16.—20. Oh *what curſed thing*, how full of curſes is damnation this valley of *Gehinnom* (this hell) is a Mount E *bal*, the Mount of curſes, *Deut.* 17 13.

3 The ſecond death.

3 Damnation is called the *ſecond death*, *Revel.* 21. 8. 'twill be a marvellous miraculous kind o death, a living death, *a death that never dies*, a immortal mortality; they will live whoſe portion on this death is, and death will be their portion all their life.

4 Shame.

4 Its a ſtate of *ſhame and contempt*; there is ſcarce any thing in the world we are leſs willing to undergo then ſhame: The Thief, who is not afraid to ſteal, yet when taken, he is aſhamed: Shame, and confuſion, and contempt, will be their lot, *Dan.* 12. 2, 3. Many of them that ſleep in the duſt of the earth ſhall awake, ſome to everlaſting life, and ſome to ſhame and everlaſting contempt.

The quantity and quality of hell torments.

2 We ſhall take into conſideration the *quantity and quality* of thoſe torments of hell and damnation.

1 They will be exceeding great and terrible.
2 They will be univerſal.
3 Without intermiſſion.

1 Great.

1 *They will be exceeding great and terrible*, ſuch as will make the ſtouteſt hearts to quake and tremble: If the writing of *Mene, Mene, Tekel, &c.* made a change in *Belſhazzars* countenance,

nance, and trouble in his thoughts, ſo that the joynts of his loyns were looſed, and his knees ſmote one againſt another, *Dan.* 5. 6. what a commotion and heart-quake will the day of Gods wrath and vengeance produce? See an inſtance in type, at leaſt, of this kind of ſpeech and thing, *Rev.* 6. 15.– 17. where not only bond-men (*perſons of little and puny ſouls*) but great and mighty men, chief Captains and Kings of the earth (*perſons of great ſouls that have made the earth to tremble*) ſhall hide themſelves in Dens and Rocks, and ſay to the Mountains fall on us, and hide us from the face of him that ſits on the Throne, and from the wrath of the Lamb, for the great day of his wrath is come, and who ſhall be able to ſtand! For bond-men to be faint-hearted and fly, is no great wonder; but for men of might and valour to run away and hide, that's ſtrange! I, but 'tis from wrath, though but of a Lamb; *What will they do then when he ſhall riſe up, and roar like the Lyon of the Tribe of Judah?* 'Tis the day of wrath, which is the terrible day of the Lord; 't s the day of vengeance, which is implacable; for God who is (*now*) hearing prayer, will not (*then*) ſpare for their crying, no though they cry *Lord, Lord.* God always acts *like himſelf*, like a God; when he ſhews mercy, 'tis like the God of all grace, who is rich in mercy, and loves with a great love; ſo when he executes wrath and vengeance, he makes bare his arm, and ſtrikes like a God: Who knows the power of his anger? none but damned ones. The ſenſe of it here, the receiving or *fearful reception* of judgment

(as 'tis in the Greek, *Hebr.* 10. 27.) and fiery indignation makes a kind of hell, so fearful a thing is it to fall into the hands of the living God, *when he acts like a God of vengeance*, as the Apostle there speaks, v. 30, 31. How dreadful then will it be to be in hell it self, under the tortures of his executed wrath for ever? as the man is, so is his strength; 'tis but sport to be whipt by a child, but to be whipt and lashed by a man, a Gyant, whose little finger is heavier then anothers loins, how painful must it be! The rod is for the back of fools, but when it shall be turned into Scorpions, and God himself shall lay on stroaks without mercy or pitty, oh how tormenting will it be! A stone thrown from a weak arm will not hit very hard, but when the hand and arm of God shall throw down that wrath from heaven, which is now but threatned against ungodly men, and turn them into hell, as a mighty man throws one over his shoulders, oh how will it sink them deep into hell!

2 Univer. sal. 2 The torments of hell will be universal, and universally inflicted.

1 *The torments themselves will be universal*; 'twill be not a torment two or three, but all torments met together; hell is the place of torment it self, *Luke* 16. 28. 'tis the center of all punishments, sorrow and pain, wrath and vengeance, fire and darkness, all are there, as we proved before: If one disease put a man so much to it, what would a complication of diseases? If one punishment, the Strapado, the Rack, or any other be so tormenting, what would all at once be? Oh what then will hell be!

2 The

2 *The persons* on whom these torments will be inflicted; *will be universally tormented*; not one or two parts, but all, and all over; whole man hath sinned, and whole man will be tormented; not soul alone, or body only, but soul and body after the Resurrection and Judgment day: As for *the body*, all the members of it have been instruments of unrighteousnes, and therefore all the members will be punished; as man is defiled, so man will be plagued, from the crown of the head to the soal of the foot: *The senses* which men have indulged and gratified, will be filled with pain and torment, that shall be clean contrary to those pleasures wherewith they were gratified in this world. *The eye* which took so much pleasure in, and was enamour'd of beauty, shall then see nothing but ugly Devils, and deformed Hags of damned wretches, *&c.* What shall *the ear* (that was delighted with Musick and Love-songs, what shall it) hear? but hideous cryes and gnashing of teeth, the howlings and yawlings of damned Fiends. *The smell*, that was gratified with Rose-buds, and sweet perfumes, shall have no pleasing sents, but unsavoury brimstone, and a stink. *The taste*, that was refreshed with eating the fat, and drinking the sweet, must have nothing but the dregs of the cup of God's wrath: *The touch and feeling shall* be sensible then, not of fine and silken things, but of burning flames, and scorching fiery indignation.

Ann as to *the soul* and all its faculties, it and they will speed no better; *their understanding will* be tormented with having the truth understood in miserable effects; that which it laught

at as fooliſhneſs, it will then find true by the loſs of it, *viz.* Goſpel happineſs: *The conſcience* will be like a ſtinging Adder, a gnawing worm: *The will* will be vex'd that it had its will ſo long: Here men think it a Princely thing to have their will, but there they'l find it a deviliſh thing.

2 Without intermiſſion.

3 Yet further, *theſe torments will be without intermiſſion*; they ſhall be tormented day and night, *Rev* 14. 11. and have no reſt: Here our ſleep is a Parentheſis to care, and ſorrow, and pain, but there's no ſleeping there; the God that executes wrath, and they on whom wrath is executed, neither ſlumber nor ſleep: here they have ſome intermiſſions, and *lucid intervals* in their madneſs, but there they will be e'en mad continually for vexation of heart.

Methinks I cannot go on till I have a little expoſtulated with thee, *who ever thou be that readeſt*; needs there any more to fright thee from ſinning, which is the way to damnation, then the thoughts of damnation (*ſuch a damnation!*) which is at the end of the way of ſin? for thy Souls-ſake hear and fear, and do no more wickedly: *What!* wilt thou be damned? canſt with patience think of going to hell? haſt thou no pity on thy precious Soul? Oh if thou ſhouldſt go from reading of hell into hell, thou wouldſt ſurely ſay, there was a Prophet, I would not believe it, but now I feel it: Think of it, and

3 The duration.

3 Think of what's now to be added concerning *the duration of theſe torments*, they will be for ever; though they were great, univerſal, and without intermiſſion for a time, yet if they were

to

to have an end, 'twere some comfort: but here lies the misery, they will be to day as yesterday, and for ever; as in the beginning, so all along, and for ever, alwayes the same, if not encreasing: *This is the woe of woe, the hell of hell, that 'tis woe and hell for ever.* After sinners have been in hell, millions of millions of years, hell will be as much hell as at first; the fire that burns will never go out: the worm that gnaws will never die, which is three times repeated by our Lord and Saviour in one Chapter, *Mark 9.* 44. 46. 48. 'twill be a lasting, yea an everlasting misery; 'tis everlasting punishment, and everlasting fire, *Mat.* 25. 41. 46.

4 There's yet to be consider'd the *Tormentors*, or inflicters of these torments: The Devil, Conscience, and God himself will torment the damned. 4 The tormentors.

1 *The Devil*, the Tempter will be the Tormentor; they will be tormented not only with, but by Devils: They will be deliver'd to the Goalers, *the Tormentors*, as 'tis *Mat.* 18. 34, 35. So likewise shall my heavenly Father do to you, *viz.* deliver you to the *Tormentors*: When the Church Excommunicates, (which is an Embleme of this) it doth deliver to *Satan*; and when God Excommunicates, he gives up to the *Devil*, take him Goaler, torment him *Tormentor*. The Apostle thought it a great misery to fall into the hands of unreasonable men, and therefore prays and begs prayers against it: But if the tender mercies of wicked men are cruelties, what are the cruelties of the Devil and his Angels? especially when God delivers men up into their hands; 1 The devil.

hands; Oh what a misery is it to fall into the Devils clutches, to be tormented by the Devil! If he do so much now by permission, what will he then do by Commission, when he shall be under no restraint? We may guess by what he doth do now, what he is like to do, and will do then.

We have many instances of his malice, rage and power, take one and another: In *Mark* 9. 17.—22. there was one possessed of a dumb spirit; and whersoever this spirit taketh him, he teareth him, that he foameth, gnasheth with the teeth, and pineth away: and *v.* 20. when he came into the presence of Christ Jesus, he tare him, that he fell on the ground, and wallowed foaming; oftentimes it hath cast him into the fire, and the water, to destroy him. You know also how the Devil dealt with *Job*, and went to the utmost extent of his Commission, and *tantum non* almost prevail'd, for he brought him to curse the day of his birth, though he did not curse God: If the Devil do so much now to the tormenting of any, when he is in Chains, and under restraint, Ah *how sad is it like to be with men when the Devil shall have them in his hands by Commission from God!* When God shall say, take him Devil, take him Gaoler, into the fire with him, do thy worst with him: Oh who can stand before the Devils rage, and envy thus whetted by Commission! Oh *sinful sin*, that thus gives up to the Devil!

2 Conscience. 2 The second Tormentor is *Conscience*; a reflecting, an acculing, an upbraiding Conscience; which I may say is in some sort *a greater*

torment

orment then any the devil can inflict, *because Conscience is within us*, but the devil is without us: That which is within hath the greatest influence on us, whither for comfort, as 1 *Joh.* 4. 4. or for torment, *Mark* 9. 44. The worm that never dies, which is within a man: 'twere a dreadful thing to be eaten up of worms, to be continually fretted and vexed with the gnawing of worms; but this worm gnaws the spirit, which is more tender then the apple of ones eye: a wounded spirit who can bear? *Judas* sunk under the weight and burden of it, and so have many more: but if it be so terrible when awakened here, what will it be, when a man shall be fully convinced, and have all his sins set in order before his face, *Psa.* 50. 21. How will Conscience lash men then? As *Schoolmasters* reckon up their Boys crimes, *imprimis* for this, and then a lash, *item* for this, and then another lash, *&c.* So saith *Conscience*, Salvation was held forth, Grace was offer'd, and then lasheth for neglecting so great Salvation, and turning Grace into wantonness: *Item*, saith Conscience, you knew that the wages of sin was death, and the judgment of God is just, and yet you would do such things; and then Conscience pricks and torments, whips and lasheth them: *Item*, after thou hadst vomited up thy pollution, and wer't washed from thy filthiness, thou didst return like the dog to thy vomit, and like the Sow to wallowing in the mire, and then lasheth him: If a man were falsly imprison'd, 'twould be a mitigation, and some relief; but when a man is αὐτοκατάκριτος self-condemned, and finds that his

his perdition is of himself, that his own wickedness doth correct him, this will be the sting of death and damnation.

3 God also. 3 Not only the Devil and Conscience, but *God also* will torment them; for though God in this life suffer himself to be pressed with their sins, as a Cart is prest with sheaves, yet at last he will shew his power in revenging himself on wicked men: though now he seem to have leaden feet, and be slow to wrath, yet then he will be found to have iron hands: Here God is patient, and if he judge, yet in the midst of judgment he doth remember mercy, and doth not deal with men as their wickedness deserves; but then he will be extreme in punishing; the *Lord himself* will rain upon the wicked snares, fire and brimstone, and an horrible tempest, *Psal.* 11. 5, 6. This shall be the portion of their Cup *from the Lord*; they shall drink of the wine of the wrath *of God*, which is powred out without mixture in the Cup of his Indignation, and they shall be tormented with fire and brimstone, in the presence of the holy Angels, and of the Lamb, *Rev.* 14. 10, 11. *As many times, when Judges suspect their Officers, that they will not do it home enough, they will have it done in their presence, the whole Court and company looking on*: So shall it be, and the smoak of their torment ascendeth up for ever and ever, and they have no rest day nor night. Yet further

5 The aggravations. 5 Let us consider *the aggravations of these torments*: As sin hath been aggravated, so will the torments be; there will be degrees of torment, 'twill be, though intollerable for all, yet more

more tollerable for some then others, *Mat.* 11. 21.-24. their torments will be aggravated.

1 *Who have lived long in sin:* The longer men have lived in sin on earth, the greater will their torments be in hell, *Isai.* 65. 20. The sinner being an hundred years old shall be accursed, with a witness; for he hath been long treasuring up wrath *(much wrath)* against the day of wrath: he hath a great account to make for all the patience and forbearance of God: Some men grow rich by having other mens goods in their hands, not called in: when men forbear their money, and leave it in their hands, they grow rich by it; so do wicked men grow rich in wrath by abusing the goodness and patience of God, because God forbears them, and doth not take out executions against them, and enter into judgment, they grow rich, but *alas!* 'tis in wrath. See *Rev.* 21. 22.

2 *The more means men have had*, the more cost and charges God hath been at, the more pains God hath taken with men, and yet they continue impenitent, *the more severe will his judgment be upon them*: If Christ had not come, they had had no *such* sin; this is the condemnation, that light is come into the world, and men love darkness. *Capernaum* that was exalted to heaven, by means, will be thrown to hell in the end, *Mat.* 11. 23. *To fall from earth to hell will be a great fall, but to fall from heaven to hell will be greater*: To go from *Turky* to hell will be sad, but to go from *England* to hell, and from *London* to hell, ah how rufully sad!

3 The more knowledge men attain to, *the more*

more convictions men have had; without practice and improvement, *the greater will their condemnation be*, *Luke* 12. 47. That servant which knew his Lords will, and did not according to his will, shall be beaten with many stripes: And 2 *Pet.* 2. 21. it were better they had never known the way of righteousnes, then *(to know it, and not walk in it, or)* having walke in it, to depart from it: to him that knows to do good, and doth it not, to him it is sin, *great sin*, sin with a witnes, and condemnation with a vengeance. How can they escape the great condemnation, that neglect the great salvation? these become inexcusable under the judgment of God, *Rom.* 1. 32. with *Rom.* 2. 1, 2, 3.

4 *The further* men have gone in a profession of Religion, without the power of godlines, *the greater* will their condemnation be! Formalists and hypocrites will know the worst of hell, how can ye escape, not only hell, but the damnation of hell, the hell of hell? *Mat.* 23. 33. The form of godlines, and the power of ungodlines, will fare alike, as *Mat.* 24. 51. with *Luke* 12. 46.

5 *Apostates will meet with aggravated torments in hell*: the backslider will be filled with his own ways; his latter end will be worse then his beginning, 2 *Pet.* 2. 20. better for them they had died in their sins at first, then to be as now twice dead, *Jude* 12. If we sin wilfully after the knowledge of the truth, (if we do *nunciam mutare pietati*, turn our backs on Christianity and godlines) there remains no more sacrifice for sin, but a certain fearful expectation, or looking for

of

of judgment and fiery indignation, which shall devoure (them that by Apostasie become) adversaries: He that despised *Moses* Law died without mercy, and yet of how much sorer punishment shall he be thought worthy, who treads under foot the *Son of God*, and counts the Blood of the Covenant, wherewith it was sanctified, an unholy thing, *&c.* Oh what fearful vengeance will such meet with! See *Hebr.* 10. 26. 32. and this little shall suffice to have spoken to the aggravations.

6 And lastly, let's take a view of the effects of these torments. 6 The effects of hell torments.

1 There will be *inexpressible sorrow*, sighing and groaning that cannot be utter'd; weeping, and wailing, and gnashing of teeth, *Mat.* 8. 12. anger, indignation, vexation, even to madness and rage, will be the effects of them.

2 There will be *intollerable horror* and pain; if thunder, lightening, and earthquakes make men afraid, and shrink together, *what will hell do!* If the throbing Tooth-ach, the gnawing Gout, *&c.* put men to such exquisite pains, *what will hell do?* If sickness make us fear death, and the fear of death be so dreadful, *what will hell be!* If you *Felix-like* tremble to hear of this judgment to come, what would you do, if you were to undergo it! If seeing ugly and devillish shapes affright us; what will it do to be with the devil and his Angels!

3 This will be the sad effect of these torments, *final and eternal impenitency*, and despair, even to cursing and blaspheming: he that dies impenitent, continues so for ever; and impenitency

tency is attended with blasphemy, *Is.* 8. 21, 22. They shall pass through it hardly bestead and hungry, and it shall come to pass, that when they shall be hungry, they shall fret themselves, and *curse* their King, and their God; which I quote to shew the nature of a fretting and vexing heart under torments, a thing very common with despairing (*and thereby made desperate*) persons, *Revel.* 16. 9, 10. When they were scorcht with great heat, they *blasphemed* the name of God, *and repented not* to give him glory: and *v.* 10, 11. they gnaw'd their tongues for pain, and *blasphemed* the God of heaven, because of their pains, and their sores. We see that when the plagues of God are on impenitent sinners, they are cursing, and though they may repent; *i. e.* be sorry for the plagues, yet not for the cause of them: And hence many do infer this, that if these plagues (*which are far inferiour to them in hell*) do provoke men thus, that they will do it much more: Woe and alas! *what a dismal, doleful condition 'tis to be damned*! and then what! Oh what a sinful thing is sin that brings this damnation!

I have now dispatch'd the second thing, *viz.* the contrariety of sin to the good of man, and that not only in this life, but in that to come: Before I bring in the Witnesses to prove this Charge against Sin to be true, as I have said in this Indictment, let me a little bespeak thee, *good Reader*, to consider of what hath been said, and that thou wouldst be more afraid of sin then of hell, which had not been but for sin, and where thou shalt never be, if thou repent and believe

lieve the Gospel, *for righteousness is not by repentance, but by faith:* Believe thee, and love Faith as thou loveſt thy Soul; and Heaven; hate ſin, and avoid it, as thou wouldſt hell and damnation; ſin no more, leaſt a worſe thing come unto thee, leaſt the Rod be turned into a Scorpion, leaſt the next loſs be the loſs of heaven, leaſt the next ſickneſs be unto death, and death to damnation; for *if thou die in ſin, thou art damned irrecoverably:* 'twere ſad to die in an Hoſpital, in a Priſon, in a ditch; but as 'tis worſt living to live in ſin, ſo worſt dying to die in ſin; if thou go on, theſe Sermons will witneſs againſt thee, as much as if not more then if one had riſen from the dead; if two or three devils or damned wretches ſhould come from hell, and cry *fire, fire,* it might ſtartle thee, but if thou believe not *Moſes* and the *Prophets*, yea *Chriſt* and his *Apoſtles*, 'twill work no good upon thee: Oh mind the good of thy ſoul, and do not bring on thy ſelf this great, univerſal, intollerable and eternal damnation: Take heed leaſt, *Prov.* 5. 11, 12, 13. when thy fleſh and thy body are conſumed, I, and thy ſoul damned, thou ſay too late, how have I hated inſtruction, and my heart deſpiſed reproof, and have not obey'd the voice of my teachers, nor inclined mine ear to them that inſtructed me! Oh! oh! *How have I rewarded evil to mine own ſoul by doing evil againſt God!* I made a piſh at theſe things, and mocked at ſin; now I would hear, now I would return, but hope is periſhed! Such will be the direful outcries of ſinners one day; take heed therefore, for if thou have not on the wedding gar-

ment, thou wilt be cast out, *Mat.* 22. 11. and if thou be found a worker of iniquity, thou must depart *accursed*. But not to prevent the application, which I reserve to its proper place; I now proceed to the third thing propounded.

3 The witnesses against sin.

3. *The Witnesses*, and their Evidence against Sin, as being exceeding sinful.

That sin is so exceeding sinful, extremely and notorious guilty of contrariety to God, and the good of man, I have *a cloud of witnesses* to produce; God himself, Angels and men, both good and bad; the Law and Gospel, the whole Creation, sins names, and sins actions, even sins own confession, do all bear witness to this Charge, that it is true, *viz.* that sin is an exceeding sinful thing; from heaven, from earth, from hell will we bring witnesses against sin.

1 God in particulars

1 *God himself beareth witness against sin*: As he leaves us not without witness of his being good, so he hath not left us without witness of sins being sinful, against him, and against the good of man.

1 Forbidding it.

1 By this, that *God hath forbidden it*, and made a Law against it; all the Laws, and every command of God, are his witnesses against sin; and as he that believes not the testimony God beareth of his Son, so he that believes not Gods testimony against sin, makes God a lyar, who is true and cannot lye: The Law written in mans own heart, the Law written in Tables of stone, the Gospel also (which is the Law of Faith) is written as a witness against sin, 1 *Joh.* 2. 1. Now

surely

surely God would not have prohibited sin, had it not been an abominable thing, *abominated by him, and to be abominated by us.* God hath given man room and scope enough, a very large allowance; of all the Trees of the Garden man might eat, only one excepted. So *Phil.* 4. 8. whatsoever things are true, honest, just, pure, lovely; whatsoever is of good report, if there be any virtue, any praise, these things think on and do: Now sin comes under none of these names, but is contrary to them all, and therefore forbidden: *God hath not forbidden man honours, riches, nor any pleasures, but them of sin:* Surely then, seeing God delights not to grieve the children of men, but rejoyceth over them to do them good with all his heart, and all his soul, as he is pleas'd to express it, *Jer.* 32. 41. he would never have forbidden any thing to man, but what was prejudicial to him, as well as displeasing to himself: But I shall speak more of this, when I shew how the Law of God witnesseth against sin.

2 God witnesseth against sin by this, that he will not allow us to do evil, that good may come of it: *As pleasing a thing as good is to God, yet he will not allow us to do the least evil for the greatest good.* See how angrily, and with what indignation the Apostle speaks against them that said the contrary, *Rom.* 3. 8. 'Tis a damnable Doctrine to teach, that we may do evil for a good end, or that good may come of it. This Doctrine was first broacht by the Devil, and usher'd in the first sin, *Gen.* 3. 1.-6. But

2 Will not allow us to do evil, that good may come of it.

1 We may not do evil; *that good may come to*

our ſelves: God allows man to love himſelf, and hath made ſelf-love the rule and meaſure of our love to others; *thou ſhalt love thy Neighbour as thy ſelf*: God is not againſt mans being rich, only God will not that men grow rich by ſin, as *Jer.* 17. 11. God is not againſt mans pleaſure, if it be not by diſpleaſing him, nor againſt his honor, if it be not by diſhonoring him: God well knows that *good gotten by evil, will do man no good but hurt*: To gain the world, and loſe a mans ſoul, hath more of loſs then gain; and there is not any one ſin but wrongs and hazards the loſs of a mans ſoul. God would not allow *Adam* and *Eve* to eat of the forbidden Tree, though 'twere good for food, pleaſant to the eye, and to be deſired to make one wiſe, *Geneſ.* 3.

2 We may not do evil *that good may come to others*: God hath indeed commanded us to do good to all, but hath forbidden us to do evil, that we may do good to any, or to all: He that provides not for his family, is worſe then an Infidel; and ſo is he that provides for it by a ſinful way of covetouſneſs, lying, cheating, oppreſſing, &c. See *Habak.* 2. 9.-12. *Paul* (as *Moſes* before him) could wiſh himſelf dead and anathematiz'd, to ſave the Jews, but durſt not ſin for their ſakes. When one ſent to S. *Auſtin* to know if he might not tell a lye for his Neighbours good; Oh no, ſaith the Father, *thou muſt not tell a lye to ſave the world*: There's ſuch a malignity in ſin, its ſo contrary to God, that it muſt not be done for no good: 'Tis our duty to honor Father and Mother, but ſtill in the Lord;

it

it may be a duty to disobey, yea to hate father and mother rather then obey them, *viz.* when to obey them will be disobedience to God: whither it be better to obey God or man, judge you: So that God will not allow us to sin to gratifie the greatest persons, the neerest and deerest relations.

3 God will not allow us to sin, *though we should professedly do it for his glory.* Sin can never directly glorifie God, and though he know how to bring good out of evil, yet he will not that we should sin for him, who needs not us, much less our sin: God will take, and is righteous in taking vengeance, though our unrighteousness commend and set off the righteousness of God, *Rom.* 3. 5. Though the truth of God have more abounded through thy lye, yet thou wilt be found a sinner, *Rom.* 3. 7. so that for this good, evil must not be done, *v.* 8. they that cast out their Brethren, saying, *let God be glorified*, yet God will put them to shame, *Isa.* 66. 5. And though they thought in putting them to death, they should *do God good service*, yet God reckons it as their serving the devil, *John* 16. 2. with *Rev.* 2. 10. When *Saul* excused his sin under the pretence of Sacrifice, it was yet called Rebellion, and reputed as witchcraft, a most abominable thing, 1 *Sam.* 15. *Job* upbraids his friends with this irreligious piety; saith he, *Job* 13. 7. *Will ye speak wickedly for God*, and talk deceitfully for him? Surely, *v.* 10. he will reprove you for it: *Sin is so much the worse for being committed in the name of the Lord*; men thereby do (as it were) make God to serve the devils designs:

Nay further, 'twill be no excuse that men (like *Herod*, *Pilate*, *Judas*, &c.) fulfill the counsel and secret will (*i.e.* determination of God, as to what eventually shall be) if they sin against his revealed will, which is the rule by which men are to walk, and to which they ought to be obedient: So that by all this it plainly appears, how that God witnesseth against sin, that we may not sin for the good of any, nor for any good, no not for God.

3 Threatning. 3 God witnesseth against sin *by threatning men*; in case they sin, he makes penal Statutes against sin; in the day thou eatest the forbidden fruit thou shalt surely die: If sin were not an abominable thing, surely God would not have forbidden it on such peril, *on pain of death*, of which more will be said under the execution of these threatnings, and the just judgment of God on sinners.

4 Being angry with men for it. 4 God is *angry with the wicked*, and that witnesseth against sin: Gods being angry with them (as he is every day, *Psal.* 7. 11.) argues and proves, that God is angred by them, for *he is displeased with none but them that displease him*; and nothing doth that but sin: Is not that evil then that tempts God, and provokes God to jealousie, to anger, to wrath, yea sometime to swear in his wrath? *Hebr.* 3. Though judgment do not come every day, yet God is angry every day. *David* prays that God would not rebuke him in anger, *Psa.* 6. 1. for who knows the power of his anger? *Psa* 90. 11. If his anger and wrath be kindled but a little, happy they that trust in him, *Psa.* 2 12. If God do not withdraw his

his anger, the proud helpers do ſtoop under him, *Job* 9. 13. *the helpers of pride*, ſo 'tis; man is apt to be very proud, and hath helpers of pride; and 'tis obſerveable, that the word we read, pride, *ſignifies* ſtrength alſo, to denote that man is very apt to be proud of his ſtrength; but all the ſtrong helpers of pride muſt ſtoop, if he withdraw not his anger. The ſtrength of riches, *Prov.* 10. 15. the ſtrength of friends and families, *Pſa.* 49. 7. ſtrength and ſtoutneſs of ſpirit muſt all ſtoop, if his anger break forth, if he take but one of his arrows and diſcharge it againſt a ſinner; if he ſtrike him but with one blow of his ſword, as the phraſes are, *Pſa.* 7. 11-14. Kiſs the Son leaſt he be angry, and ye periſh; *periſhing is at the heels of his anger*, *Pſa.* 2. 12. The fear or terror of a King is like the roaring of a Lyon, whoſo provoketh him to anger, ſinneth againſt his own ſoul, *Prov.* 20. 2. Oh what dread is there then from the anger of the King of Kings, when God ſets our iniquities before him, we are conſumed by his anger, and troubled by his wrath, *Pſa.* 90. 7. Now we infer, that if Gods anger be ſo terrible, and 'tis ſin that makes God angry, that certainly ſin is extremely ſinful, contrary to God; or elſe the God of all grace, the God of patience, whoſe name is Love, would never be ſo angry at it, and for it.

5 God witneſſeth againſt ſin by this, that it, and *it only put him upon repenting, that he had made man*, *Gen.* 6. 5, 6. God ſaw that the wickedneſs of man was great on the earth, and that every imagination of the thoughts of his heart

5 Repenting.

was only evil continually, and *it repented* the Lord that he had made man on the earth, and *it grieved* him at his heart; and v. 7. God saith, *It repenteth* me that I have made them: *The repentance of God argues a very great distike of, and displeasure against the wickedness of man.* Time was, (though 'twere but for a little while) that there was no sin, and then when God lookt on what he had made, he was so far from repenting, that 'twas wholly hid from his eyes, and he was infinitely pleased; but when sin had spoil'd the fashion and beauty of his work, then indeed he (speaking after the manner of men) grieves and repents: So that *'tis not the work of his hand, but the work of mans heart, that put God on repenting*; Is God man that he should repent? oh what an horrible thing is that which puts the unchangeable God on changing! for such a thing repentance is, *viz.* a change: *It repented* the Lord that he had set up *Saul* to be King, 1 *Sam.* 15. and when men do wickedly, God *repents* that he hath done them good, *Jer.* 18. 7.-10. If men do evil against God, God repents of the good he hath done men, but (such is his goodness) if men repent of their evil, God will repent of the evil he thought to do unto them: Now as that must be very good that puts God on repenting of the evil, so undoubtedly that must be very evil, that puts God on repenting of the good he hath done to man.

6 Executing judgment.

6 God witnesseth against sin *by the many great and severe judgments* which he hath executed upon, as well as threatned to sinners, and which he will in all Ages execute on many, and to all

Exer-

Eternity on some sinners; for what God hath done, shews what God will do; as the Apostle infers, 2 *Pet.* 2. 3, 4, 5, 6. Sinners do hugely mistake God, when they say evil is good in his sight, or where is the God of judgment, *Mal.* 2. 17. and do no less forget themselves, and what God hath done, when they say, all things continue as they were; and therefore scoffingly say, where is the promise of his coming, *viz.* to judgment, 2 *Pet.* 3. 'Tis true, *if God should judge as fast as men sin, the world would be depopulated, and at an end quickly*: But his patience now argues his judgment to come, 2 *Pet.* 3. 9, 10. and then when God sends men to hell, and damns them, they will know and acknowledge what an evil thing sin was, and what bitterness it brings in the latter end. Damnation being so dreadful a thing, as the pouring out of Gods wrath for ever on sinners, it must needs conclude sin to be extremely displeasing, because contrary to him: *That's no little matter for which God brings on men such great damnation*: Next judgment to this, is being let alone, or given up to a reprobate judgment, and an hardned heart; but that being future, and this (though present) invisible, I shall wave further speaking to them, and shew that God hath visibly judged this world for sin, from Age to Age: *He is a God that judgeth in the earth, as he is a God that will judge the earth*: And the Lord is known (*to be against sin*) by the judgments which he executeth, the wicked is snared in the work of his own hands, *Psa.* 9. 16. which hath a double note upon it, *Higgaion, Selah*; both which I do not remember to be added

ded to any other Text, so notable a Text is this.

God hath testified his displeasure against sin, by executing judgment

1 On Sinners.
2 Saints.
3 His Son.

1 On sinners. 1 God hath executed judgment on sinners; and *usually the first committer of any particular sin, hath been punished with eminent and remarkable punishment*: Not to mention *Adam* (who was all men in one, *virtually*) though he underwent a punishment, and a curse for his sin: but *Cain* the first murtherer, was as 'twere hung up in chains, *in terrorem*, for a terrible warning to others. *Judas* the first Apostate, was made an example under the Law: *Nadab* and *Abihu*, the first breakers of the Ceremonial Law, after the establishment of *Aarons* Priesthood, *Ananias* and *Saphira*, the first that belied God in the beginning of the Christian Church, were *miraculously* punished: God hath made heaps of witnesses this way: God hath set up monuments for Pillars of Salt, like *Lots* Wife: The Flood that drowned the old world, the Fire that burnt up *Sodom* and *Gomorrah*, *&c.* and the many things that befell *Israel* for an example, were all types, as the Apostle speaks, 1 *Cor.* 10. 11. God hath punished all sinners more or less; he spared not the *Angels* that sinned, they were all doom'd to darkness; he consumed almost a whole world at once, saving eight persons; he hath cut off Cities and Nations, not a few, beside what hath befallen particular persons; and *therefore* men cannot

cannot ſay, that all things continue as they were, and that God is not a God of judgment, or conſequently an allower of the evil of ſin.

There is no Age wherein God doth not really and actually judge ſinners; though perhaps this may not be ſo clear to a prejudiced and partial obſerver, that will think nothing a puniſhment, but what's miraculous, or extraordinary, as if the earth muſt always ſwallow men up, or God ſtrike men down with thunderbolts continually, and nothing leſs muſt be called a puniſhment: Oh how often is Gods hand lifted up, but men will not ſee, yea felt, yet not acknowledged: God hath his Deputy in mens boſomes, *their own Conſciences*, which doth often accuſe and condemn them, that they cannot ſtand before its judgment; when their hearts ſmite them, they ſink, and their countenance and courage falls, as that of *Cain*, and *Judas*, and *Spira* did; If men were but ingenuous, and would but declare what ſtingings of Conſcience they feel, there would be witneſs enough, how God laſheth men within, and executeth judgment upon their ſpirits; but viſibly, and in the eyes of others. God doth often inflict *corporal puniſhments*, either immediately, as was moſt uſual before the Flood; or mediately, and that ſometimes by Angels, and ſometimes by Men-Magiſtrates, humane and mortal Gods, Deputies to the God above; and by theſe God (as I may ſay) rides Circuit, and keeps Aſſizes very frequently: Though judgment be now his ſtrange work in compariſon, (*and ſeems not ſo proper to this day of patience, as to that of wrath which is to come*) yet God doth often

make

make examples; and though he make not (as yet) a full end of all Nations, he leaves none altogether unpunished.

2 On his own people.

2 God hath executed judgment *on his own people* when they have sinned, to shew how hateful sin is, though it be in them he so dearly loves: One would think, that if God would spare any, he would spare his own; and indeed he doth pity them, and spare them, as a Father pitieth and spareth the Son that serves him: I, but though he forgive them, yet he taketh vengeance on their iniquity, *Psa.* 99. 8. Many a sinner God forgives (*as to punishment*) in this life, who will not be forgiven in the world to come; but seeing God fully resolves to forgive his people for ever, he will not wholly forgive them, *i.e. leave them altogether unpunished* here in time: God hath carried it very severely to his people when they have sinned, it hath cost them dear; King *David's* adultery and murther cost him broken bones, oh heal the bones that thou hast broken; as 'tis in that Penitential Psalm, *Psa.* 51. 8. When *Peter* had sinned, it cost him a bitter weeping; *repentance is a chargeable thing*; 'tis disgrace, sorrow and pain to man, though it be a grace and duty: If Gods children transgress, and play the Trewant, they must feel the Rod, 'tis the *Rod of the Covenant*; chastenings and corrections of wantonness are in the Covenant, as well as supplies of wants; threatnings of judgment, as well as promises of mercy; and sometimes sin brings such sorrow on the very members of the Church, that they are in danger of being swallowed up of overmuch sorrow, even

to

to despair of giving over to hope for mercy, 2 *Cor.* 2. 7. Though God be a God gracious and merciful, yet he is a God visiting iniquity, and will sometimes punish them whom he hath known and loved, above all the people of the earth: and though he take not his loving kindness from them, yet he will visit their transgression with the Rod, and their iniquity with stripes, *Psa.* 89. 30. 33. Yet further.

3 God spared not *his Son* when he came in the likeness of sinful flesh, and was no sinner, but by imputation, and representation: God was ever well pleased with his Son, yet when he stood in the behalf and stead of sinners, it pleas'd the Lord to bruise him; as if none else could strike a stroak hard enough; and though he cry'd with strong cries, yet his father would not take the Cup out of his hand: he suffer'd not for sinning himself, (for *though he were tempted to sin, yet he was without sin*) but he suffer'd for the sin of others; and in the glass of his suffering we may clearly see the sinfulness of sin: And this leads me to the last and great testimony of God against sin. *Viz.* 3 On his Son.

7 Gods not sparing *his Son*, but delivering him up for us all; Gods sending *his Son* into the world to condemn sin, *Rom.* 8. 3. and to destroy it, 1 *Joh.* 3. 8. doth clearly witness for God, how odious sin is to him, and ought to be to man, for whom Christ suffer'd and died, that sin might die, and man might live; yea, live to him who died for us, for to no less doth his love constrain us, 2 *Cor.* 5. 14, 15. 7 Not sparing Christ Jesus.

To

To clear and evince this the more plainly and fully I shall shew these three things.

1 That Christs sufferings were for sinners.
2 That Christs sufferings were exceeding great.
3 That the greatness of his suffering are full witness on Gods part of Sins sinfulness against God and Man.

1 He suffer'd for Sinners.

1 *That Christ his sufferings were for sinners*: Jesus Christ himself suffer'd, but he did not suffer for himself; for he was without sin, *Hebr.* 4. 15. and 7. 26. neither was guile found in his mouth, nor any misbecoming word, when he suffer'd, though 'twere a provoking time, 1 *Pet.* 2. 22, 23. 'Tis a faithful saying, that Christ came into the world to save sinners, 1 *Tim.* 1. 15: This was the design, errand and business about which he came; he had his name *Jesus*, because he was to save his people from their sins, *Mat.* 1. 21. And he himself professeth, that he came to seek and to save that which was lost, *Luke* 19. 20. Now *dead and lost is the sinners Motto*, *Luke* 15. 32. accordingly when he was in the world, he suffer'd and died, that he might save sinners; he died for our sakes, and so loved his Church, that he gave himself for it, *Eph.* 5. 25. Yea, 'tis not only said often, that he died for us, *Rom.* 5. 8. and 8. 32. but that he died for our sins; not only for our good, as the *final cause*, but for our sins, as the *procuring cause* of his death, *Rom.* 4. 25. He was deliver'd for our offences, 1 *Cor.* 15. 3.

Christ

Christ died for our sins, according to the Scripture, according to what was typified, propheſied and promis'd in the Scripture. One eminent place inſtead of many others is in *Iſ.* 53. 5. *He was wounded for our tranſgreſſion, he was bruiſed for our iniquities, the chaſtiſement of our peace was upon him, and by his ſtripes we are healed.* To this the Apoſtles bear witneſs in the New Teſtament, *Gal.* 1. 4. he gave himſelf for our ſins; and 1 *Pet.* 2. 24. who his own ſelf bare our ſins. Now this dying for us, and our ſins, notes:

1 That he died, and gave himſelf *as a ranſome* for us, *Mat.* 20. 28. I came to give my life *a ranſome* for many, ſaid our ſweet and bleſſed Saviour, 1 *Tim.* 2. 6. He gave himſelf *a ranſome* for all: Chriſts dying was the paying of a price, *a ranſome* price; and hence we are ſaid to be bought, redeem'd, and purchaſed, 1 *Cor.* 6. 20. Ye are not your own, ye are *bought* with a price, *viz.* that of his blood; as 'tis in 1 *Pet.* 1. 18, 19. Ye were *redeemed* with the precious blood of Chriſt: and the Church is *purchaſed* with his own blood, *Acts* 20. 28. He gave himſelf as a Redemption price, and we are a purchaſed people, 1 *Pet.* 2. 9. 1 As a ranſome.

2 He died for us, *as a Sacrifice* for our ſins; he became *ſin* for us, 2 *Cor.* 5. 21. In the Old Teſtament the Sin-offering is called ſin; ſo here Chriſt Jeſus an Offering for ſin, is ſaid to be made *ſin* for us. 'Tis ſaid in the holy Scripture, that Chriſt offer'd his Body, his Soul, himſelf, *Hebr.* 10. 10. There's the *offering of his Body.* *Iſ.* 53. 10. He made *his Soul an offering* for ſin: And *Eph.* 5. 2. He hath given *himſelf* for us an offering, 2 A Sacrifice.

offering, and a *Sacrifice* to God, *Hebr.* 9. 14. He did *offer himself* without ſpot to God: and *v.* 26. He put away ſin by the *Sacrifice of himſelf*. Now as we were redeem'd by the price, ſo we are reconciled by the Sacrifice of his death: For *Rom.* 5. 9, 10. We are reconciled by the death of his Son.

3 A curſe. 3 Chriſt laid down his life for us, as bearing *the curſe* and puniſhment due to our ſins; and therefore 'tis ſaid, he was made *a curſe* for us, which was the puniſhment of our ſin, *Gal.* 3. 13. He bare our ſins, *i. e. the curſe* due to our ſins: The puniſhment of ſin, is called ſin often in Scripture, and to bear iniquity, is to be puniſhed; and as *Redemption* came by the price, and *Reconciliation* by the Sacrifice, ſo *Juſtification*, by his bearing the curſe and puniſhment, *Iſ.* 53. 11, 12. He ſhall juſtifie many, for he ſhall bear their ſins: He became *a curſe* for us, that the bleſſing of *Abraham* might come upon us, and that is *Juſtification* by Faith; as you may ſee, *Gal.* 3. 13, 14. with *v.* 8, 9. This ſhall ſuffice as to the firſt thing, *viz.* that Chriſts ſufferings were for ſinners.

2 His ſufferings were great. 2 The ſufferings of Jeſus Chriſt were *exceeding great*. I ſhall omit what may be gather'd from the types under the Law, and what is expreſt by the Prophets concerning the ſuffering of Chriſt, though many things might be collected thence, but they being all fulfilled in him, I ſhall confine my ſelf eſpecially to the relation made thereof in the N. Teſtament: He was a man of ſorrows, as if he were *a man made up of ſorrows* (as the Man of Sin is, as if he were made

up

up of sin) as if he were nothing else: *He knew more sorrow then any man, yea, then all men ever did:* For the iniquity (and consequently the sorrows) of all men met in him, as if he had been their Center; and he was acquainted with griefs, he had little acquaintance else; *grief was his familiar acquaintance*; he had no acquaintance with laughter; we read not, that he laughed at all when he was in the world; his other acquaintance stood afar off, but grief follow'd him to his Cross; from his birth to his death, from his Cradle to the Cross, from the Womb to the Tomb, he was a man of sorrows, and *never were sorrows like his*, he might say, never grief or sorrow like to mine: 'tis indeed impossible to express the sufferings and sorrows of Christ; and the Greek Christians used to beg of God, τὸ ἄγνωστον τῶν κόπων, that for the unknown sufferings of Christ he would have mercy on them: *Though Christs sufferings are abundantly made known, yet they are but little known*; eye hath not seen, nor ear heard, nor hath it, or can it enter into the heart of man to conceive what Christ suffer'd; who hath known the power of Gods wrath? Christ Jesus knew it, for he underwent it: but though it be impossible to declare all, yet 'tis useful to take a view of what we can; I shall therefore draw a Scheme of Christs sufferings under three Heads.

1 Jesus Christ underwent all manner of sufferings.

2 Jesus Christ suffer'd by all manner of persons.

3 All manner of aggravating circumstances did meet in his sufferings.

1 All manner of sufferings.

1 Jesus Christ suffer'd all manner of sufferings; 'tis said, *Hebr.* 4. 15. that he was tempted in all things like unto us, and among other things meant by temptations, suffering are not the least, *he suffer'd being tempted*, he suffer'd while he lived, but especially a little before, and when he died; all his life was a suffering (not to mention his self-denials, which were voluntary) he was no sooner born, but suffering came upon him; he was born in an Inne, yea in a Stable, he had but a Manger for his Cradle; as soon as his birth was nois'd abroad, *Herod* sought his life; so that his supposed Father (or *Father-in-law*, as I may call him) was fain to fly into *Ægypt*; he was persecuted before he could (after the manner of men) be sensible, and have understanding of his sufferings: and when he returned, his sufferings grew up with him; hunger and thirst, travel and weariness, scorns and reproaches, false accusations and contradictions waited on him, and he had not where to lay his head: But his special sufferings were a little before, and at his death; and here you find him suffering in

1 His body.
2 His soul.

1 In his body.

1 *In his body*, that was wounded and crucified; he suffer'd in bearing his Cross (as *Isaac* his Type did) and he suffer'd in his body on the Cross, 1 *Pet.* 2. 24. and he did not only suffer unto death, but in the manner of his dying; 'twas a shameful, a painful, an accursed death; yea, he bled

bled to death: Christ Jesus lost blood several times; at his Circumcision, *in* his Agony, when he sweat drops and clods of blood, when he was whipt and scourged, when he was nail'd to the Cross, and probably when they platted a Crown of Thorns (*the earths curse*) on his head: And lastly, when they thrust the spear into his side, with which he bleeds out his life, and gave up the Ghost.

He suffer'd in all parts and members of his body, from head to foot: *His Head* (which deserved a better Crown then the best in the world) was crown'd with thorns, and they smote him on the head: *His Face* suffer'd, being spat upon; *His Back*, 'twas turned to the smiters, 'twas stript and whipt, yea they even plow'd upon *his back*, and made deep and long furrows; *his hands and feet* were pierced and nail'd to the Cross, yea, saith he by the Prophet, *all my bones* are out of joynt (as if he had been on the Rack) *Psa.* 22. 14. He suffer'd also in his senses, *his feeling*, Could he be smitten wounded, nailed and pierced, without feeling? *His taste* suffer'd, for they gave him (instead of strong drink and wine of consolation, which was usual to them ready to die *Prov.* 31. 6.) instead of this they gave him vinegar and gall to drink: *His sight* suffer'd, and among other things, the sight of his Mother, and other grieving friends, could not but affect his heart, *Luke* 23. 27. 'Twas a grief to him to see them grieve for him: Did it not afflict him to see his Enemies wag their heads? *His hearing* suffer'd many a scoff and jeer, many an ill word and blasphemy: *His smell* could not but suffer

when he came to *Golgotha*, the place of skulls, where filthineſs and putrefaction lodged, the very ſtinking ſink of the City: But more yet:

1 In his ſoul.

2 Chriſt Jeſus ſuffer'd *in his ſoul*: We read of his ſighing and groaning, but let us conſider him eſpecially in his Agony, and upon the Croſs: In his Agony, *Mat.* 26. 37, 38. He began to be ſorrowful, and very heavy; (theſe were but the beginnings of ſorrow) he began, *&c.* ſorrow is a thing that drinks up our ſpirits; and he was heavy, as feeling an heavy load upon him: And *v.* 38. he was exceeding ſorrowful unto death; *ſorrowful! exceeding ſorrowful! and unto death!* It was in ſuch extremity, that it made him cry out, Father, if it be poſſible, let this Cup paſs; and this was with ſtrong cryings and tears, *Heb.* 5. 7. When he was upon the Croſs he was under *a deſertion*, which made him cry again, My God, my God, why, or how haſt thou forſaken me? Now *to cry, and to cry with a loud voice, argues ſome extremity of ſuffering*; and after this he gave up the Ghoſt, he poured out *his ſoul an offering* for ſin: And yet further, as he ſuffer'd all manner of ſufferings, both in ſoul and body; ſo to proceed,

2 He ſuffer'd from all manner of perſons,

2 He ſuffer'd *from all manner of perſons*; Chriſt Jeſus ſuffer'd from *the Devil*; for though Chriſt bruiſed his head, yet he bruiſed Chriſt his heel: No ſooner had Chriſt the teſtimony from heaven, that he was the Son of God, but he was immediately carried into the Wilderneſs to be *tempted of the Devil*; and this was the thing queſtion'd and diſputed whither he were the Son of God or not: and though Chriſt worſted him,

him, and beat him out of the field, yet he departed but for a season; for when Christ was about to suffer, the Prince of this world muster'd up all his forces again, and came upon him with much violence, and made *men of all qualities* his Agents, to add to the sufferings of Christ: And indeed, he suffer'd not only from bad men, as you have it, *Acts* 4. 26, 27. which fulfilled that in *Psa.* 2. beg. He was tempted by *the Pharisees* often, and he endured the contradiction *of sinners*; yet this was not all, but he suffer'd from *his own disciples, and neareſt relations. Peter* was a *Satan* to him once, and denied him thrice; *the reſt* griev'd him with their slowness and littleness of faith: *Judas* betray'd him, *his Brethren* believ'd not on him; and which was heaviest of all the rest, he suffer'd from *his Father*, he put the Cup into his hands, and took pleasure to bruise him, and he laid upon him the iniquities of us all, yea, God did not spare him, nor abate him any thing, but hid his face from him, as if he had been angry with his only and most beloved Son.

3 His sufferings aggravated by circumstances.

3 Jesus Christ had *all manner of aggravating circumstances met together in his sufferings*: He was made of a woman; now that he who made the woman should be made of a woman, and become and be made a Son to the work of his own hands, was *a degree of suffering*: he that made the Law, was made *under the Law*, Gal 4. 4. He that was Lord of all, was made *in the form of a servant*, and though equal to God, yet came in sinful flesh, and so obey'd as a servant, of which these sayings speak (as Dr. *Jackson* observes) I came not to do mine own will, but the will of

him that sent me, *&c.* and suffer'd *as a sinner*, for so he was judged, and as such put to death, though his Judge confest he found no fault in him; yea, more then this, *he became a curse*, *Gal.* 3. 13. yea, which is the worst of words, *he became sin* for us, 1 *Cor.* 5. 21.

There are yet other circumstances, which added to his sorrow and suffering, such as these, he came to *his own*, and they *receiv'd him not*, he had least honor among his own in his own Country; yea, he was wounded in the house of *his friends*, and one of his own betray'd him, devil that he was, *Joh.* 6. 70. He did good to many, but had little thanks from any; of ten Lepers cleansed, *but one returned* to give him thanks; oh disingenuity and ingratitude! but oh the aggravating circumstances at the latter end! He was taken and apprehended *as a sinner*, they came against him, as to take a Thief, with swords and staves; they charged him with *blasphemy* for speaking the truth; they preferr'd *Barabbas* (the Son of their Father the Devil) before him; *his Disciples* left him, his *Father* forsook him, as was hinted before: *Alas!* who can reckon up the aggravating circumstances of his sufferings? he was crucified *between two thieves*, *and upbraided by one of them*; his death was *painful*, *shameful*, *&c.* as before. But I pass from hence to the

3 His suffering witnesseth the sinfulness of sin.

Third thing, to shew that the greatest sufferings that Christ underwent, are *a full witness against the sinfulness of sin*: Oh what an odious thing is sin to God, that he will pardon none *without blood*, *Hebr.* 9. 22. that God would accept

no

no blood, but the blood of his Son! not that of Bulls and Goats, *Hebr.* 9. 22. but that of his Son, 1 *Pet.* 1. 18, 19. that God would not abate one drop, *one dram of this blood*, but he must powre out his life! the very heart-blood must be spilt and spent for sinners! and which is the wonder of wonders, *all this was a pleasure to God*, for it pleased the Lord to bruise him: That it should please the Lord to bruise the Son in whom he was well-pleased, is to us men an *inconceiveable* mystery! Well then upon the whole, this is a great witness that God hath born against sin, that he would send his Son to die for sinners: oh what an hell of wickedness is that, which *none but God* can expiate and purge, and that God doth not do it, *without taking humane nature*, and that God-man could not do it, *without suffering*, and no suffering serve but *death*, no death but an *accursed one*: oh what an evil odious evil is sin, that must have blood, the blood of God to take it away! This shall suffice for the first thing, *viz.* the witness of God against sin as exceeding sinful.

2 Angels bear witness against sin; both good Angels, and bad Angels. 2 Angels witness against sin, 1 The good.

1 *Good Angels*; the Angels of God and heaven, as they are often called, do bear witness against sin, as an exceeding sinful thing. 1 *Their very title* (which contains their nature and imployment too) being *holy* Angels, sheweth, that they have an antipathy against, and are at enmity with sin; that which is meat and drink to wicked men, to do the will of the devil, 'tis poyson to *holy Angels*, whose meat and drink it is to

do the will of God; they are all holiness to the Lord, and cannot endure iniquity; they often contend and fight with evil Angels, and so witness against sin, *Jude* 9. Their being holy, loving holiness and contention against the Devil, are their witnessings.

2 Holy Angels witness against sin, in *being Gods Heralds*, to proclaim the Law which is against sin: 'tis the aggravation of the sin of the *Jews*, that they kept not the Law which they receiv'd by the disposition of *Angels*, *Act.* 7. 53. The Law which was added because of transgressions, was ordained by *Angels*, *Gal.* 3. 19. Every transgression of this Law receiv'd a just recompence of reward; for the word spoken by *Angels* was stedfast, *Heb.* 2. 2. So that *Angels* in proclaiming the Law, have openly declared against sin, as exceeding sinful.

3 They witness against sin, in that *they will not sin* (though provoked to it) *to be revenged on the Devil himself*: They will not rail at a Devil, because railing is a sin; nay, 'tis said of *Michael*, that he durst not bring a railing accusation, *Jude* 9. One would have thought he would have told the Devil his own, and have put it home upon him; that's true, but he *durst not* bring a railing accusation, nor give the Devil ill language. We (hot-spurs, and hot spirited that we are) are apt to render evil for evil, and railing for railing, to pay men their own in coin; but *Angels* dare not to do so, for 'tis a sin; railing is language that holy Angels cannot speak.

4 They witness against sin by this, that *they will not suffer men to sin, that would do it to honor them.*

them. When *John* fell at one of their feet to worſhip him, ſaith the *Angel*, See thou do it not, *Rev.* 19. 10. do not that to me, which is to be done to God alone: And again, *Ch.* 22. 8, 9. I fell down (ſaith S. *John*) to worſhip before the feet of the *Angel*, which ſhew'd me theſe things, but he ſaid unto me, ſee thou do it not, but worſhip God. The *Angels* are ſo holy, that they cannot endure the leaſt reflection ſhould be caſt on God, or leaſt duty neglected towards God, though they might be worſhipped.

5 Their teſtimony againſt ſin appears thus, that where they find it, though in Gods own people, *they rebuke it, and that ſharply and ſeverely*: Though *Hagars* hard uſage made her run away, yet ſaith the *Angel* to her, return to thy Miſtris, and ſubmit thy ſelf to her, *Gen.* 16. 8, 9. As if he had ſaid, *Hagar, Hagar*, 'tis better to ſuffer then to ſin: When *Sarah* laugh'd at the tyding of a Son, and after denied it, being afraid: Nay, ſaith the *Angel*, but thou didſt laugh; he told her her own roundly, *Gen.* 18. 12.-15. When *Zachary* believed not the *Angel*, he was made dumb, *Luke* 1. 13.-20. Thus they rebuke for ſin.

6 Angels *witneſs againſt ſin, by rejoycing at the converſion of ſinners*: 'Tis the recovery of a ſoul from a dead and loſt condition, to be converted; and then do *Angels* rejoyce, *Luke* 15, 7.-10. As there is a kind of joy in hell among the Devils when one ſins that is converted, and when ſinners are not converted; ſo there is joy in heaven at the converſion of a ſinner: The *Rabbies* ſpeak, as if while ſinners are rejoycing in their

their sins, the *Angels* were grieving for them: when and while men live in sin, they dishonor their and the *Angels* God; but when converted, they give glory to God, which is the *Angels* work and joy; 'tis their Song, glory to God on high, and when men bear a part with them in this Song, 'tis their joy.

7 Angels *witness against sin by the constant opposition they make against wicked Angels, and wicked men:* Who would abuse their charge, that is good and holy men: good men are committed to the charge of good *Angels*; He gives his *Angels* charge to keep them in all their ways, *Psa.* 91. 11. and the *Angels* are ministring spirits for the good of them that shall be heirs of salvation, *Hebr.* 1. 14. They incamp round about them that fear the Lord, *Psa.* 34. 7. And when wicked men or devils would hurt this their charge, they rise up in their might, *Dan.* 10. 20. *Gabriel* and *Michael* joyn against the Prince of *Persia*, *Rev.* 12. 7. *Michael* and his Angels fought against the *Dragon*, and his Angels, and overcame. When *Balaam* hanker'd after the wages of unrighteousness, to curse *Israel*, the *Angel* of the Lord withstood him, *Numb.* 22. 32. Thus by their protection of the good, they shew their detestation of sin in them that would touch Gods Anointed, or do his Prophets harm.

8 *Angels* discover themselves to be haters of sin, as a most abominable thing, *by their readiness to execute Gods judgment and vengeance on sinners.* The Angel that was merciful to *Balaams* Ass, was ready to slay *Balaam*, but that he was reserved to fall by other hands. When *Herod*

rod was ſo wicked as to aſſume glory to himſelf, which of right is Gods, the *Angel* of the Lord ſmote him, becauſe he gave not glory to God, *Acts* 12. 23. When God will judge, the *Angels* will execute the judgment written: The *Angels* executed deſtruction from the Lord againſt *Sodom* and *Gomorrah*, *Gen.* 19. 13. becauſe their ſin was great: When *Iſrael* ſinned, God ſent deſtroying *Angels* among them; great havocks have they made among the Armies of the Aliens: They powre out the Vials of Gods wrath on the earth, *Rev.* 16. 1. and praiſed God as they went about their work, becauſe God is juſt in judging ungodly men. At the end of the world, the *Angels* will be the reapers, and will gather out all that doth offend, *Mat.* 13. 39. 41. The Lord will come with his holy and mighty *Angels* to take vengeance on them that know not God, and that obey not the Goſpel of our Lord Jeſus Chriſt, 2 *Theſ.* 1. 7, 8.

I might inſtance in other things alſo, by which the *Angels* bear teſtimony againſt ſin; *they are preſent* at our worſhip, and obſerve us, which is a great obligation to reverence, and a witneſs againſt immodeſty, 1 *Cor.* 11. 10. *They take account* of our vows, *Eccl.* 5. 5, 6. better it is thou ſhouldſt not vow, then vow and not pay, becauſe 'tis before the *Angel*. The Apoſtle chargeth *Timothy*, not only before God, but before the Elect *Angels*, to be ſtrictly conſcientious, 1 *Tim.* 5. 21. *They are witneſſes of what we do, and ſhall be witneſſes of what God will do*; for he that confeſſeth Chriſt, ſhall be owned by him, and he that denies Chriſt, ſhall be denied by him,

him, and that before the Angels, *Luke* 12. 8, 9. 'twill be one part of hereafter glory, to be like *Angels*: let's be like them here, in witnessing against sin, and doing the will of God on earth, as they do it in heaven. But I proceed to evince that

2 The evil Angels.

2 Evil Angels, *the devil and his Angels witness sin to be sinful*, not only in their being devils by it, and suffering for it, but many other ways, as I shall evince: We use to say, that *virtues confest by foes, and vices confessed by friends, are true*: Surely then by the *Devil* we shall find that vice and sin is, as we have declared it to be; and if such a friend of sin as the *devil* is, will confess it to be sinful, we may believe him; for though he be the Father of Lies, yet in this he speaks truth, a clear and great truth.

1 Then *the devil witnesseth against sin by his trembling*; the devil trembles at this, that there is a God, *James* 2. 19. Now God was never terrible to the Angels till they sinned, then they saw and trembled at the terror of God: Sin brought judgment on the devils, 2 *Pet.* 2. 4 *at this they tremble*; so that sin is the first cause of devils trembling: That then which makes devils tremble at the belief of a God, (who will be a God of judgment) is exceeding sinful.

2 As great as their judgment is (and greater though it be like to be) yet they acknowledge it just, and so by consequence sin to be unjust and sinful: *The justness of judgment confest, is a confession of the vileness of the sin which brings the judgment.* Say the devils, *Mat.* 8. 29 Art thou come to torment us before the time? they confess that the

the Son of God was to judge them to torment; that they had no exception to make againſt being tormented, but only as to the time; they are reſerved in chains to judgment, 2 *Pet.* 2. 4. *Jude* 6. and ſay they, art thou come to torment us before the time? before the judgment of the great day, to which we are reſerved? they deny not their being worthy of this death, or that their damnation is juſt, and therefore do confeſs the uglineſs and filthineſs of ſin.

3 They witneſs ſin to be ſinful, *in tempting men to ſin*: They uſed to ſay, that ſurely they muſt be good men whom *Nero* hated and perſecuted; ſo may we ſay, that muſt needs be evil, which the evil one tempts men to, as that is good which he hates and perſecutes; he is the evil one, and the Tempter, *Can that be good that the evil one tempts us to?* Can any good come out of this *Nazareth*? Can any good come from hell? 'Tis enough to evince ſin to be ſinful, that 'tis of the devil, 'tis a clear proof of the evil of ſin, that the devil tempts to it.

4 The devil tells us that ſin is an ugly thing by this, that *he turns himſelf into an Angel of Light, that he the more effectually lead us into darkneſs.* If he ſhould come like a devil, like an enemy, all would be ſhy of him; but he comes diſguized, and puts on the face of a friend, and ſo puts tricks on us, and cheats us; and indeed doth prevail more by his wily ſubtilties, then by his power: If the devil had come to *Eve* and beſpake her thus, I was once a glorious Angel, and lived above in the Court of Heaven, but I have ſinned, and am caſt down to hell, do thou

alſo

also eat the forbidden fruit, and thou shalt be like me; *would this have taken?* Surely no: So if he did come and tempt men to sin, and tell them 'tis the ready way to hell, would this prevail with them, to swear and whore, *&c.* No, no, the devil is subtil *(an old Serpent)* he colours and paints sin, covers his hook with a bait, *&c.* and draws men in ere they are aware: He is a deceiver, but least he should be known, he puts on a good garb, and cloaths himself with false light, 2 *Cor.* 11. 13, 14. And indeed as this is the danger, (least as the Serpent beguiled *Eve* through his subtilty, so our minds should be corrupted the same way, 2 *Cor.* 11. 3.) so this disguize and subtil transformation, proves sin to be a monstrous ugly thing; why else doth the devil paint it? why doth he pretend good, when he intends evil? this proves the sinfulness of sin, that the devil tempts not in his own name or shape, he dares not say, I am the devil, I am a deceiver, I will lead thee to hell, for that would spoil his project.

5 The devil grants sin to be the worst of evils by this, that *all the affliction and misery which he brings upon men, is to make them sin more*; so that in the devils account, sin is worse then suffering: as it proves the goodness of God, that he brings evil on us, to do and make us good, to cure us of the evil of sin by the evil of suffering; so it argues the sinfulness of the devil, and sin too, that he brings evil on us to make us worse; *he doth not care to afflict us so much because we have sinned, as that we may sin the more.* The end of the devil in persecuting *Job*, was not only

ly to make him ſmart, but to make him ſin, that he might curſe God; 'tis ſomething beyond ſuffering, which is worſe then ſuffering, that the devil aims at in bringing ſuffering, and that is ſin.

6 The devil bears witneſs that ſin is ſinful by this, that *when any are awakened to ſee their own vileneſs, he endeavours all he can to drive them to deſpair*; as he would at firſt they ſhould preſume to ſin, ſo after that they ſhould not hope for, but deſpair of pardon: he littles it (or nothings it) before commiſſion, and greatens it after; when ſin revived, the Apoſtle died, *Rom.* 7. 9 It wrought in him apprehenſions of death and hell, due to that ſtate wherein he then was: when Chriſt Jeſus convinced him of his ſin of perſecution, it made him tremble, and ſtruck him almoſt dead, *Acts* 9. Conviction of ſin pricks men to the heart, and makes them cry out *like undone men*, what ſhall we do! what will become of us! is there any pardon? is there any hope? Now the devil ſtrikes in, and tells them, that their ſin is greater then can be forgiven. When the poor Penitent was ſorrowful, the devil made uſe of his devices that he might be ſwallowed up, and drown'd in ſorrow, 2 *Cor.* 2. 7. with 11. as if he would have told him, if theſe forgive thee not, much leſs will God, the Church hath caſt thee off, and ſo will God: His great deſign is (*then*) to perſwade men, that the Mercy of God, and Merit of Chriſt, is not enough to ſave them. Thus the devil ſpeaks out fully, that ſin is exceeding ſinful.

7 And laſtly, the devil declares ſin to be ſinful,

ful, *in being the accuſer of the Brethren*, Rev. 12. 10. Oh what ſtories doth he tell of God, of the Brethren, how ſinful they are! and thereby confeſſeth to God himſelf the uglineſs of ſin; for from thence only doth he take the riſe, and frame the arguments of his accuſation: as Chriſt ever liveth to make interceſſion for us, ſo the devil lives to make accuſations againſt us, day and night: when God askt the devil if he had conſider'd his ſervant *Job*, Yes, ſaith he, I have, and accuſe him for an hired ſervant, one that ſerves thee meerly for wages, and would, if but toucht by thee, curſe thee to thy face. When *Satan* accuſed *Joſhua*, *Zech.* 3. 1, 2. 'twas for his filthy garments, *his iniquity*; as *v.* 3, 4. He is ever telling tales (and ſometimes true ſtories) of the miſcarriages of Profeſſors; he Regiſters their pride and wantonneſs, their vanity and folly, all their unworthy walkings, and accuſeth them to God for theſe things, and even tempts God, *Job* 2. 3. to deſtroy them for their ſinfulneſs, and ſometimes, (as in *Jobs* caſe) without a cauſe: whatever he ſay to us, *to be ſure* he ſays to God, that ſin is an exceeding, and out of meaſure, ſinful thing, when he accuſeth the Brethren. Thus of the devils witneſs. I proceed to bring in

3 Men witneſs againſt ſin.

3 The witneſs of men { Good & Bad } againſt ſin.

1 Good men.

1 *Good men* bear witneſs againſt ſin, *joyntly and ſeverally*, to which of the Saints ſhall we turn? (as was ſaid in another caſe) they all with one conſent, as one man, with one voice, and one mouth, cry out againſt ſin as a ſinful thing:

thing: one ſays, yea all ſay, *'twere damnation to be a ſinner, if there were no other hell:* another ſays, *'twere better to be in hell with Chriſt, then in heaven with ſin:* another ſaith, *'tis more ugly then the devil:* they all ſubſcribe to this, *that ſin is the moſt odious of all evils,* hell it ſelf not more, for it had not been, had not ſin made it: Good men bear witneſs againſt other mens ſins, and againſt their own alſo.

1 *Againſt other mens ſins*, if poſſible to prevent, if not to convince: For

1 Againſt other mens ſins.

1 *They do give adviſe and counſel to men againſt ſin*, that they may not ſin, which proves that ſin is an abominable thing in their eſteem: The ſum of what is ſpoken, by way of commend, as to *Abraham*, *Gen.* 18. 19. amounts to this, that he would adviſe and charge his Poſterity not to ſin: So that of *Samuel* to *Iſrael*, 1 *Sam.* 12. 24, 25. and that of *David* to *Solomon*, 1 *King.* 2. 1, 2, 3. *&c.* yea to all his children; Come, *ſaith he*, I will teach you the fear of the Lord, *Pſal.* 34. 11. and 'tis by the fear of the Lord, that men depart from evil: So in the N. T. 1 *Theſ.* 2. 11, 12. 1 *Pet.* 2. 11. 1 *Joh.* 2. 1. 'tis the adviſe-general that good men give to every one, *do not ſin.*

2 If they find that their counſel hath not taken place, but men have ſinned, then they bear witneſs againſt ſin, *by reproving it:* Reproofs are arguments of ſinfulneſs, for men do not reprove any for what's good; *reproof argues preceding guilt:* were it not that ſin is odious to them, good men would not be at the coſt and charges, nor run the hazard of reproving others for it; reproving others is a thankleſs office, and

unacceptable imployment, for the most part: men take reproofs for reproaches, yet God having laid it on good men as their duty to rebuke, and not suffer sin to lye upon their Brother, they dare not omit it, *Levit.* 19. 17. Though *Eli* reproved his sons for their sins, yet he is sharply reproved for not reproving them more sharply, 1 *Sam.* 2. We find *Samuel* reproving King *Saul*; *Is it meet to be said to a King, thou art wicked?* Yet 1 *Sam.* 13. 13. saith the Prophet to the King, thou hast done foolishly, thou hast done wickedly: and *Ch.* 15. 22. 23. he calls his sin rebellion and stubbornness; thus cuttingly did he reprove King *Saul*. S. *John* was not afraid to tell *Herod* of his wickedness, and to his face too, *Luke* 3. 19. S. *Paul* would not spare S. *Peter*, when he found him tripping and dissembling, *Gal.* 2. 11. but withstood him to the face: what doth this speak, but that sin is an odious thing to good men, and they judge it extremely sinful against God and man. Further.

3 Good men witness against sin, *by withdrawing from sinners, and their society*; to have no more to do with them then needs must: this separation from their persons is only because of their sins; if good men be constrain'd to converse with them, yet they cry out, as *Psa.* 120. 5, 6. *Woe is me*, that I dwell in *Meshek*, and the Tents of *Kedar*: *The society of the wicked is very burthensome to the godly*: *Lot* was in a kind of hell, when he was in *Sodom*, their wickedness was continually vexing his soul, 2 *Pet.* 2. 7, 8. This withdrawing from, or groaning under the society of the wicked, testifies against sin, and

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is in obedience to the Command of God, 2 *Cor.* 6. 14. *&c.*

4 *Their mourning over other mens sins*, shews, that in their eyes sin is an abominable thing, though but the sin of others; *Psal.* 119. 136. Mine eyes run down with rivers of tears; why? becauſe men keep not thy Laws: Oh how dear is the Law of God, and how vile the sin of men to holy *David*! ſo the Prophet *Jeremiah*, *Ch.* 13. 15.-17. expreſſeth the like zeal for God: Hear ye, and give ear, be not proud, give glory to the Lord, *&c.* But if you will not hear, my ſoul ſhall weep in ſecret for your pride, mine eyes ſhall weep ſore, and run down with tears. The Apoſtle *Paul*, when he ſpeaks of the ſins of men, he doth it weeping, *Phil.* 3. 19. Other mens ſins coſt good men many a weeping eye, and aking heart, becauſe ſin is ſo contrary to God, and the good of men.

5 And laſtly (to name no more) they teſtifie how ſinful a thing ſin is, *by their prayers and endeavours to get pardon for their ſins*, who, it may be, ſcarce ſeek it for themſelves. Sinners little think how much they are beholding to good men, who pray for their ſalvation, even then when the wicked ſeek their deſtruction: Said St. *Stephen*, Father, lay not this ſin to their charge, oh forgive them: How earneſtly did *Abraham* pray for mercy in behalf of *Sodom*, that if poſſible it might not be deſtroy'd: When *Iſrael* had ſinned a great ſin, and provokt the Lord, *Moſes* mediates and intercedes for them, and offers to die that they may live, *Exod.* 32. Now if they did not know that ſin were a ſinful thing,

offensive to God, and destructive to man, would they interpose at such a rate? no, they would not. But by all this it appears, that good men witness against sin as the worst of evils, yea, and wicked men bears witness against sin; *no man hath a good word for sin*: There is no man can plead sins cause, or be its Advocate; but before I produce their testimony, I am to shew,

3 Against their own sin.

2 That *good men witness against their own sin*, as well as against other mens sins: they do not only wish others reformation, but do endeavour their own; and would, if possible, be so innocent, as not to sin at all; 'tis their ambition and prayer, that their thoughts, words and deeds, may be all acceptable to God, *Psa.* 19 14. they would not dream extravagantly, if they could avoid it, nor that a vain thought should lodge within them: 'tis possible indeed, *that some men may declaim bitterly against other mens sins, and yet indulge their own*; as if they had rather see other men reformed then themselves, and virtue were a more pleasant Theme to talk of, then a thing to be possest; but godly men dare not do so, but are against sin in others, and against sinning themselves. As appears

1 *By this*, that they will not, dare not sin, though they have opportunity, and may do it with pleasure, honor and profit, as the world rates these things: Some men that do not sin for want of opportunity, would sin if they had it, they want not heart, but occasion, not inclination, but opportunity, they would sin, if tempted to sin: Others avoid sins that would bring disgrace, &c. but for pleasant, fashion-

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able, and profitable sins, they can easily imbrace such; but *godly men dare not sin, though all these concur*; take an instance in *Joseph*, who when he was courted into pleasure, *&c.* yet even then, saith he, how, oh how, (can I find it in my heart?) can I do? How shall I do this wickedness, and sin against God! *Gen.* 39. 7. 9. 'tis, saith he, sin against my Master, sin against thee, sin against mine own soul, but the worst is, *'tis against God*; how shall I do this wickedness, and sin against God! Another instance of him there is in relation to his brethren; how ill they had deserved at his hands, what opportunity he had to be revenged, is well known, yet he generously forgave them, and provided for them; and this was the reason, I, saith he, *fear God*, *Gen.* 42. 18. *Job* also in his Apology, *Ch.* 31. *&c.* gives a full account, how odious a thing sin of all sorts was unto him, even in his prosperity, when he might (according to the course of this world) have done whatever seem'd good in his own eyes, and none have said to him, what dost thou? or why dost thou thus? You shall find *Balaam* (after the guize and mode of hypocrites) talking and pretending like an Angel, but acting and intending like a devil; 'twas a kind of trouble to him, that he could not sin, *Numb.* 22. 18. I *cannot* go beyond the word of the Lord, but it seems he would if he could; whereas a Saint would say, I neither can nor will go against, or beyond or short of the word of the Lord, if I can help it.

2 Good and godly men discover that sin is odious to them by this, that *they will rather suffer*

then sin: Many men make an ill choice, such an one as *Elihu* charged on *Job*, *Ch.* 36. 21. This (*viz.* sin) hast thou chosen rather then affliction; but godly men make *Moses* his choice, who chose affliction rather then the pleasures of sin, *Hebr.* 11. As precious a thing as life is, a godly man would not willingly sin to save his life: Though the mouth of a Fiery Furnace (heated sevenfold) were open to devoure the three children (as we use to call them) yet they would not sin, *Dan.* 3. 18. and *Daniel* would rather adventure on the Lyons, then neglect a duty to his God, *Dan.* 6. 10. Though bonds waited on S. *Paul* every where, yet he could not be withheld by fear of them from preaching the faith of Jesus, *Acts* 20. 23, 24. with 21. 11.—15. you have a long Catalogue, *a little Book of Martyrs*, *Hebr.* 11. who chose all manner of deaths before any kind or manner of sin, and would not accept deliverance on ignoble terms, but *had rather die holily, then live sinfully*. They all declare, that 'tis better to suffer to avoid sinning, then sin to avoid suffering.

3 They witness against sin by this, that *they will not sin though grace abound, or that grace may abound*, *Rom.* 6. 1, 2. no, God forbid! Though they have an Advocate with the Father, Jesus Christ the righteous, who is the Propitiation for their sin, 1 *Joh.* 2. 1, 2. the very Doctrine of Grace and interest in the death of Christ, is the great obligation upon them not to sin: Read *Rom.* 6. 2 *Cor.* 5. 15. *Titus* 2. 11, 12. the assurance of glory is an engagement to mortification, *Col.* 3. 4, 5. when Christ who is our life shall appear,

appear, then shall we appear with him in glory; *what then?* May we therefore gratifie corruption, and live as we list? Oh no, but mortifie *therefore, &c.* though there be promises of forgiveness to him that confesseth his sin, yet a godly man dare not sin, and buy repentance at so dear a rate: When S. *John* had said, that if we confess our sin God is faithful, and (not only merciful, but) just to forgive us our sin, and the blood of Jesus Christ shall cleanse us from all; yet he adds these things, I write that you sin not, 1 *Joh.* 1. 9. with 1 *Joh.* 2. 1. nay, they dare not sin that good may come of it, nor tell a lye, though the truth of God may thereby abound unto God his glory, *Rom.* 3. 7, 8.

4 They witness that sin is an abominable thing by this, *the care they take, and the means they use to prevent sin*, that they may not sin.

1 *They maintain a continual war* against the devil, world and flesh, because they would not sin; as much as they (*good souls*) love peace, yet they live in war; I, and live in war to preserve their peace, on which sin would make a breach: *Godly men would not hate the devil, but that he is a sinner, and tempts them to sin*: they would not hate their own flesh, or Father and Mother, but to prevent sinning: Of this war you may read *Rom.* 7. and *Gal.* 5. 17. They are fain to fight their way to heaven from day to day, and duty to duty, and are at great cost and charges, pains and watchings, to keep this war on foot, and all that they may not sin.

2 *They are praying always that they may not sin*; Oh our Father, lead us not into temptasi-

on, but deliver us from evil: though temptations be no sins, yet they are the way to sins, and therefore they pray that (if possible) they might not be tempted, *Psa.* 119. 113. Let not any iniquity have dominion over me, saith good King *David*, keep me from presumption, that I may be upright, &c. *Psa.* 19. yea *'tis their joynt supplication*, thy will be done on earth, as 'tis in heaven.

3 *They hide the word of God in their heart* (as an antidote) *that they may not sin*, *Psal.* 119. 11. and when Princes persecuted this holy man without a cause, yet he durst not meditate revenge, but his heart stood in awe of the word, which he had hid there, *Psa.* 119 161.

4 That they may not sin, *they abstain from appearances and occasions of evil*: *Job* made a covenant with his eyes, *Job* 31. 1. King *David* said he would take heed to his ways, that he might not sin with his tongue, *Psa.* 39. 1. that is, that he might be perfectly holy in the sense of Saint *James*'s phrase, *Ch.* 3. 2. If any man offend not in word, the same is a perfect man, a great Commander of himself, and able to *bridle* the whole body, which is the expression used in the forequoted *Psalm*: when chast *Joseph* met with a tempting Mistris, 'tis said of him, he hearkned not unto her, not only not to lye with her, but not to be with her, *Gen.* 39. 10. but fled, as from a plague, or devil, *v* 12.

By all these things (to name no more) it clearly appears, that *in the esteem of good men, sin is an exceeding impious and pernicious thing*: But I am sensible there will be two exceptions made

made againſt this witneſs of theſe men.

1 *A poſſe*, from what may be; it may be ſin and ſinners will ſay, 'tis true, theſe men did reprove ſin, and condemn it in others, and endeavour'd to prevent their own; but was it for the uglineſs of ſin, or ſome inconveniences that might elſe befall them? was it becauſe ſin was ſinful, or for ſome other reaſons?

2. *Ab eſſe*, from what is; though you would make us believe that godly men are ſuch *Ermins*, ſuch nice and tender things, as if they could not endure any uncleanneſs; though you make them ſo ſhy and ſtrict, as if they would not come near a ſin, yet 'tis apparent they have ſinned; yea, the very men whoſe inſtances you pleaſe your ſelf in, and make them patterns to, and Patrons of all the reſt.

Before we can proceed, theſe *Amaſaes* muſt be removed out of the way; and therefore for the removal of the firſt, I anſwer; That though good men (as *Joſeph* did) make uſe of all manner of argnments to keep themſelves and others from ſin, yet it is ſin, *as ſin*, that they abhor, as ugly and abominable; though there were no affliction, no hell, no wrath, yet would regenerate and new-born men declaim againſt, and hate ſin. As appears

1 By this, that *the main thing* which keeps them from committing it, or which they repent for having committed it, is, *that it is againſt God*: when *Joſeph* had muſter'd up many arguments, this was the prevailing one with him, how ſhall I do this wickedneſs, and *ſin againſt God*, *Gen.* 39. 9. againſt the will and glory of God. *Job* tells

tells us he durst not sin; why not? why? because 'twas *against God*, as well as against himself, *Job* 31. 1.-4. and in their repentance after a sin, this goes most to their heart, that they have sinned against God, *Psa.* 51. 4. Against thee, *thee only* have I sinned; how so? Surely *David* had sinned against *Uriah*, and against *Bathsheba*, and against *himself* (his bones as well as conscience felt it,) Oh but this goes most to the heart, that *'twas against God*; it grieves him more that God was displeased by him, then that God was displeased with him; he puts in twice as much of that consideration, as of any other ingredient; and as to others, his tears run down like rivers, not so much because men kept not his, as because they kept not Gods Laws.

2 By this, because *they abhor all sin*, all kinds, and all degrees of sin: Surely we may conclude, that they who hate all sin, hate sin as sin; this godly men do, and only godly men do, and godly men always do it, so far as godliness acts in power in them: 'tis the prayer in *Psal.* 119. 133. order my steps (all and every of my steps) in thy word, and let *not any* (not any, *i.e. none*) iniquity have dominion over me; from the highest to the lowest, from the greatest to the least, let *not any one* iniquity have dominion over me. Some other men abhor some sins, as Atheisme, blasphemy, idolatry, murther, *&c.* but pride and wantonness, *&c.* are pleasant to them as meat and drink. Now this is no argument that they hate sin as sin; *he that hates sin as sin, hates all sin*; and I think it may be inverted truly, *he that hates all sin, hates sin as sin.*

3 They

3 They evidence their hatred of ſin as ſin, and not for by-reſpects, thus, *that they abhor all their ſecret ſins*, which none knows but themſelves, yea ſuch as they know not by themſelves, but only God knows them: they hate that which none can accuſe them for, or lay to their charge as guilty of, *Pſa.* 19. 12. Lord, who knows the error of his way? and as S. *Paul*, though I know nothing by my ſelf, yet, *&c.* 1 *Cor.* 4. 4. the heart of man is ſuch a maze, as man himſelf cannot find out all the windings of it; ſuch a deep, as man himſelf cannot fathom it; ſo deceitful, that man himſelf doth not know it, only God ſearcheth it: Well, this being ſo, Lord cleanſe me from my ſecret errors, undiſcern'd and unknown, yea, by me *unknowable errors and extravagancies*: 'tis meet to be ſaid to God, as *Job* 34. 32. that which I know not (*viz. wherein I have done amiſs*) that ſhew thou me: A man doth many things amiſs, which ſcape his own obſervation, as much as that of others, and of theſe would a good man be cleans'd: theſe create no trouble to his conſcience, but only they are againſt God, though unknown to him, and therefore would berid of them, that they might not lodge in his heart, though as ſtrangers and unknown. Yea

4 *They are againſt all inclinations to ſin*, againſt the very conception of ſin, they do all they can, not only that ſin may not bring forth, or breed, but that it might not conceive, that I may refer to *James* 1. 14, 15. Oh the burden of the body of death, and Law of the members; that though S. *Paul* can ſay, 'tis not he that ſins, but ſin that dwelleth in him; yet he would be-

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rid of this in-being of sin, that it might not so much as incline him to evil. *Yet once more.*

5. And lastly, they are carried out against sin as sin, as appears by this, that *they cannot content themselves not to do evil, unless also they do good*; they think it not enough that they do not displease God, unless they please God; to be negatively, unless they be positively good; they would not only not commit evil, but they would not omit good; many men as they will do no hurt, so no good: the charge against them, *Mat.* 25. is, not that they did defraud, or oppress, or were cruel to the members of Christ, but they did not actually do them good; not cloath, not feed, not visit, *&c.* but *good men are for being, and for doing good*; not only cleanse me from secret sins, or only keep me from presumption, but oh that the thought of my heart, the words of my mouth, and consequently the works of my life may be acceptable to thee O Lord, *Psa.* 19. The Apostle *in the name of all the houshold of faith*, speaks thus, 2 *Cor.* 5. 9. wherefore we labour (the word is, *we are ambitious*, or (like heavenly Courtiers) we affect this honor) that whither present or absent, that is (living or dying) we may be accepted of him; or (as the Greek will bear it well, to be actively read) *that we may be acceptable to him*, even to all well pleasing. This to the first Objection.

The second Ob. is to this purpose, We see that godly men have sinned, 'tis matter of fact: Now if sin were so odious to them (as you say) would they sin? Before I give answer to this Objection, *let me premise*,

1 By way of confeſſion and confeſſion, that they do ſin; yea, who is he that liveth and ſinneth not? If any man ſay he hath not ſinned, he makes God a lyar (who hath concluded all men under ſin) and *if we ſay we have no ſin*, we both deceive, and yet confute our ſelves, for *we ſin in ſaying ſo*, 1 *Joh.* 8. 10.

Yet 2. There is this to be ſaid, that the ſins of good men are more uſually ſins of captivity, then ſins of activity, as the Apoſtle ſpeaks, *Rom.* 7. *they are rather led into ſin by temptation, then go into ſin by choice and inclination*; 'tis againſt the Law of their mind: 'Tis indeed poſſible that a good man may plot and contrive a ſin, *as* David *did the death of* Uriah; and this is the only thing wherein God himſelf ſaith that *David* ſinned, 1 *Kings* 15. 5. God covers all his other ſins, as being rather overtaken by temptation, then acted by deſign in the reſt: So that for the moſt part, good men are captivated rather then active as to ſin: And *David* himſelf could ſay, that he had not wickedly (*after the manner of the wicked*, *Jude* 15.) departed from God, *Pſa.* 18. 21.

3 God may ſometime leave a good man to this ſaddeſt of tryals, to know all that is in his heart, as he left the good King *Hezekiah*, 2 *Chron.* 32. 31. we are not over-forward or willing to believe our ſelves, ſo bad as we are in our hearts, as to the ſeeds of evil ſown there: Is thy ſervant a dog, ſaid *Hazael*, when his ſin was foretold? and S. *Peter* himſelf could not believe it poſſible, that he ſhould deny Chriſt his Maſter; yet, when left to himſelf, he did it; but then notwithſtanding this, there is enough to be ſaid

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in the behalf of godly mens hatred of sin; yea indeed they hate it the more for having sinn'd. I answer then, that the godly mans witness against sin is still true, good and firm; for

1 As he abhors to commit sin, so *he abhors sin committed, and himself for committing it*, *Job* 40.4. & 40.6. Sin is the burthen of every good mans soul: when the Author of *Psa.* 73. had sinned, he was so angry with himself, that he could not (do that which God did for him, *viz.*) forgive and pardon himself, but calls himself fool and beast: good men condemn not only their sin, but themselves, and sin is the more hateful to them, for having been done by them.

2 *They are restless till sin be purged, as well as pardon'd*: King *David* could not content himself to have sin blotted out by a pardon, unless 'twere washt and cleans'd away, *Psa.* 51. 1, 2. and the mending of his heart, without new making it by Creation, would not content him, *v.* 10.

Yea 3. If God chastise and afflict them for having sinned, yet *they justifie God*; and whoever justifies a punishing God, condemns sin; *if the sentence be just, the sin is unjust*. Thus they do continually, *Micah* 7. 9. I will bear the indignation of the Lord, because I have sinned against him: So *Psa.* 51. 3, 4. This confession I make, and this prayer I make, that thou (*O Lord*) mayst be justified when thou judgest. This also speaks against sin.

Yea 4. *They take an holy revenge on themselves, and become the more zealous for God*; as S *Peter*, who did not only weep bitterly, but was made willing to feed sheep and Lambs, to do any and every

every ſervice for Chriſt: And *Pſa.* 51. 12, 13. reſtore to me (ſaith he) the joy of thy ſalvation, and I will teach the tranſgreſſors thy ways: So 2 *Cor.* 7. when the Apoſtle had made them ſorry with a ſharp Epiſtle, he doth not repent of it, becauſe it wrought ſuch ſorrow in them, as wrought repentance to ſalvation, not to be repented of, as appear'd in their indignation againſt, revenge upon themſelves, and zeal for God; as he there ſpeaks in their behalf.

Laſtly, It fully appears that godly men abhor ſin by this, that *they deſire to die* upon no account more then this, *to berid of ſin*, that they may ſin no more, but be holy, as he which hath called them is holy; they groan for a change upon this account, 2 *Cor.* 5. 4. mortality and corruption are conjoyn'd, 1 *Cor.* 15. and this is not laid aſide till that be; and therefore they deſire not only to be in Chriſt, where there is no condemnation, *Rom.* 8. 1. but to be with Chriſt, *Phil.* 1. 23. which is beſt of all; for there is no ſin, no, nor temptation to it: *There was never a temptation to ſin in heaven, ſince the devil was caſt out, nor will never be, for the devil ſhall never be there*, nor corruption neither, for that ceaſeth, when mortality is ſwallowed up of life: So that upon the whole, the witneſs of godly men is unexceptionable, notwithſtanding their having ſinned. I now proceed to ſhew,

2 That *wicked men themſelves are witneſſes of, and againſt the ſinfulneſs of ſin*, that it is an ugly, ſhameful, and an abominable thing, that which they are aſhamed to own. Let us hear ſome of the Heathens ſpeak their ſenſe of it; *Cicero* tells 2 Wicked men.

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us, he thought not that man worthy the name of a man, that spent one day in the pleasures of the flesh; yea, he saith further, that after death, he thinks there's no greater torments then sin: and *another* speaks after this manner, that he thought it one of the greatest torments that men should have in another life, to be bound to the sins they most delighted in in this life: *Socrates* would die rather then consent to a sin of injustice; and one of them saith, *Socrates* was not unhappy in being put to death, but they unhappy that put him to death; *he suffer'd, but they sinned*: another hath a saying of mens living in pleasure, (much like that of S. *Paul* concerning the wanton widow, 1 *Tim.* 5. 6. she that lives in pleasure is dead while she lives) ἃ τιθημι ζὴν τοῦτο ἄλλα ἐμψυχον νεκρον ἡγουμαι their reason of these things said by them concerning sin, was, because sin degraded man, and was a degeneration, that *such live the life of a beast, and not of a man*, which is a life of reason and virtue: whence *Plotinus* saith, the pleasures of the body do so interrupt the happiness of the soul, that 'tis the souls happiness to despise the bodies pleasures: Sin (say the *Stoicks*) is the worst kind of suffering, and he is the only miserable man that is wicked; the greatest punishment of sinners is sin. *Seneca*. I could produce many more to this purpose, but I shall not take in the witness only of these, or such other brave, magnanimous, and well-bred *Heathens*, but the very *Herd* of wicked men, the very *dregs* of them shall give in testimony (will they, nill they) by their thoughts, words or works, and sad experiences, that sin is an ugly, because sinful thing.

Sinners

Sinners are asham'd of sin:

1 When before they commit it.

2 After they have committed it.

1 *Sinners are asham'd of sin before, and think it an ugly thing when they commit it*: For 1. though they are so daring and impudent as to sin, yet they have not the courage to consider what 'tis they are going about, or at least to speak out what they think concerning sin; they know that when they sin their conscience will accuse them, and they shall find regrets which they are loath to feel, much more to utter and declare; therefore they dare not ask themselves what 'tis they are about to do, or are a doing, to catechize themselves, and say, is there not a lye in (or at) my right hand? *Is.* 44. It argues that *men are afraid they shall find what they have no mind to meet with, when they are loath to entertain themselves with a few forethoughts concerning it, but rush like horses into the battel*: The Scripture speaks, as if 'twere impossible for men to be so wicked, if they were but considerative, without which they act not like men: if they think of it, and yet sin, they care not, dare not speak out their thoughts, but had rather conceal their shame and pain, as well as they can, then tell any body what fools they have been, and how foolishly they have done: *If sin had any thing of Noble or Honorable in it, why do they not proclaim its virtues, and thereby their own in loving it?* If they think it good, why do they not call it by its name? if they think it evil, why do they but think it so? 'tis only because they are asham'd on't, that any body should know what they think, as *Psa.* 14. 1.

the fool hath said in his heart, there is no God: It seems he had not the hardiness nor heart to say it with his mouth; he whisper'd, and mutter'd, or wish'd, but was loath to be heard; *their speaking thus within speaks out this*, that they are ashamed of what they think, and dare not utter it.

2 *Sinners dare not commit sin, till they have given it a new name*; they sin not under the name and notion of sin, no, woe unto them; they call, as good evil, so evil good. *Is.* 5. *Revenge* they will not own, but a *vindication* of their Honor, a doing right to their reputation; *Covetousness* is a sordid thing, they say, theirs is but *frugality*, and good husbandry; *Drunkenness* is unmanly (because unmanning) 'tis beastial, they confess, but theirs is only *good fellowship* in the liberal use of the creature; *Pride* must be called *decency*, and being in the fashion; *Fornication* but a trick of Youth, or *gratifying nature*. Thus do men disguize sin, for surely did they call it by its own name, and but look it in the face, they know they shall find it such *an ugly Hag*, as were not fit for the imbraces of men, no nor of devils. This their new-naming it condemns it.

3 This argues their being asham'd on't, that *they do what they do*, as much as they can, *in the dark*; yea (as they foolishly think) in the dark, from Gods sight also, and do thereby implicitly confess, that if men or God saw them, they should be asham'd of what they do: time was, when they that were drunk were drunk in the night, it being a business of shame: And *Eph* 5. 11, 12. the Apostle tells us, that 'tis a shame to

speak

speak of what's done by some in secret; and therefore, it seems, *they themselves do it secretly, because they are asham'd it should be known and talkt of*: And indeed 'tis a general rule given by Christ himself, that he who doth evil hateth the light, because his deeds are evil, and he cannot endure that they should be manifested, for then they would be reproved by the light, *Joh.* 3. 19, 20. The abominations of the Ancients of *Israel* were so abominable, that they did them in the dark, and thought them hid from God himself, *Ezek.* 8. 5.-12.

4 That sinners find sin a painful thing, and are asham'd on't, is clear by this, *that they are tormented while taking their pleasure*, and are stung with eating the honey; their conscience accuseth them when it takes them in the very act, *Rom.* 2. 15. Even in laughter the heart is sad, 'tis not only at the end of laughter, but in it, while at it, *Prov.* 14. 13. while men are taking the pleasures of sin, they hear a *But* remember thou must die, and go to judgment, which chills and cools their heat, *Eccl.* 11. 9. We little think what secret sighs and groans are within, when wicked men are merry, or seem at least to be so from the teeth outward.

In 2 *Sam.* 13. you will find no meaner person then a Kings Son vext and tormented with his own passion, 2 *Sam.* 13. he was in a Burning Feaver with lust, it made him sick and lean, even to being consumptive; *but it may be said*, this was because he had not his will, *was he so when he had?* Yes, and worse too by his own confession, for the hatred wherewith he hated her, was more

then the love wherewith he loved her; as much as to say, *he was more tormented now then before*: Sin disappoints men, they have false joyes, but true miseries, and suffer rather then enjoy any pleasure from sin; they are vext to see how they are cheated: This *Amnon* was now in an hot, presently in a cold fit, and tos'd as from a Feaver to an Ague, cast into the fire, and into the water, *contrary torments*, sick of love, and sick of loathing, sick for want of her company, and sick of having it, discontented at not, and at having his will; *sin pleaseth not men either full or fasting*: Oh how are they tormented, whose desires are great, and enjoyments little, yea contradictions to what they thought of? *they expected pleasure, and find pain, sought joy, and met with grief!* Hence sinners are so weary of time, and not only of business, but recreations; *their changing* so often, *argues they have no satisfaction*: Hence the *Pythagoreans* place the wicked on a rowling pin, as having no quiet or peace, but are like the raging Sea, as the Prophet speaks, *Is.* 48. 22. and 57. 21. The soul, saith *Tacitus*, is lasht with guilt, as the body is with stripes; and *Tiberius* as impudent as he was, could not protect himself from those inward scourges, which are such horrid and hideous furies and torments, as hell hath not worse.

5 Sinners are so asham'd of sin, that they *mask it under a form of godliness*; they paint it, and think to make it look well, though it be so much the more ugly for being colour'd and complexion'd with a form of godliness; the thing it self, and they that do it, being witnesses:

Though

Though ſinners are like devils, yet they would be thought Saints: Sauls ſin muſt needs be for a ſacrifice, and ſo God muſt patron the ſin that was committed againſt himſelf, 1 *Sam.* 15. *Abſolom* covers his Rebellion and Treaſon with the devotion of a vow, 2 *Sam.* 6. 6. *Herod* ſmooths over his murtherous intentions with the pretence of worſhip, and will murther S. *John* leaſt he ſhould be perjur'd, as if forſooth he durſt not ſin, unleſs he did it conſcientiouſly (*ne ſit ſceleratus fecit ſcelus*) This ſhall ſuffice to ſhew, that wicked men are aſham'd of ſin, and to own it as ſuch, they are aſham'd of it before, and when they do commit it.

2 Yet further, *Sinners are aſham'd of ſin after they have committed it*: good men are aſham'd of what does but look like a ſin, and of what may be interpreted to be meant for a ſin, though 'twere not ſo; as *David* for cutting off the lap of *Sauls* garment; which argues their loathneſs to, and averſneſs from ſin: and we ſhall find that wicked men alſo, when they have done evil, are aſham'd that they have done it, which is a witneſs what an ugly (becauſe ſinful) thing ſin is. As

1 *Sinners dare not own their ſin*, to avow it, and ſtand to it, to juſtifie their wickedneſs, (*though they may excuſe it*, as I ſhall ſhew preſently) which clearly ſhews they are aſham'd of it, and are not ſatisfied with what they have done. The Thief (as bold and ſturdy a ſinner as he is) when he is taken is aſhamed; ſo is the houſe of *Iſrael* aſham'd, *Jer.* 2. 26. they cannot plead ſins cauſe to juſtification. Particularly.

1. *They cannot endure to be called by the name of the sin which they have committed, and live in the practise of*: No Drunkard cares to be called so, but takes it for a disgrace; no Lyar will receive the lye given him, but as an affront; no Adulterer will own that name: Now, whoever follows a lawful honest Trade or Calling, is not ashamed of its name, though never so mean; as Shoe-maker, *&c.* but sin is such an ugly base imployment, that they who commit sin, will not endure to be called *Sin-makers*, though it be their trade: Sinners charge God with slandering of them, when he complains of their sin, *Mal.* 1.6. and 2.17. and 3.8.13. When God accuseth them, they put God on the proof, and say, *wherein?* so impatient are sinners to be called sinners. 2. They are asham'd of their sin, and dare not own it, as appears *by their palliations, excuses, and put offs*: when sin was but young, yet *Adam* and *Eve* were asham'd of their First born (as lewd women are asham'd of their base-born children) they cloaked, and hid their sin, *Job* 31.33. If they do well, what need excuses? if ill, excuses plead against it, and are accusations of its illness: They who were invited to the wedding made excuses, which were indeed proofs of their denials, and that they would not come, *Mat.* 22. their seeming civilities and apologies were arguments of their being criminal; *all our figleaf aprons and coverings are proofs that we are asham'd of what we have done*; yea, many times it is laid at the wrong door; *Nature* is blamed, as if the fault were in their constitution; the *Devil* is blam'd, because he tempted and beguiled;

yea

yea *God himself* is blam'd for permission, or it may be for more; the woman thou gavest me, &c. *Gen.* 3. what doth all this prove, but that in the eyes of sinners sin is a very ugly and abominable thing. Yet again.

3 That sinners dare not own what they have done, but are asham'd of it, is evident by this, *they deny that they have sinned*, and commit a sin to cover sin; 'tis an hard and difficult thing to bring sinners to confession, sin is such a shameful thing: 'Tis said of the adulterous woman, *Prov.* 30. 20 she eateth (viz. *her stoln bread in secret*, Ch 9. 17.) and wipeth her mouth (*which argues 'twas foul and filthy*) and says, I have done no wickedness, she will sin to avoid the scandal of her sin. When *Gehazi* had taken a reward (by lying in his Masters name) of *Naaman* the *Syrian*, and was returned, his Master askt him where he had been; saith he, thy servant hath been no where, 2 *Kings* 5. 15, 16. He was so asham'd of what he had done, he durst not own it: and this is a clear discovery, that sin is an ugly thing, that sinners will not, dare not stand to avow and justifie it. But

2 It further appears that sin is an unpleasing thing, and that which sinners are asham'd of, that *they dare not look into their actions, nor call themselves to an account*: 'Tis as troublesome a thing to sinners to look into themselves, and to examine their lives, as 'tis for men that go backward in their estates, to look into their books, and cast up their accounts, *Jer.* 8 5 6. Why is this people backsl dden with a perpetual backsliding, (and never look behind them, nor within

them) no man said (so much, or little as) what have I done? *They care not to be alone, least the thoughts of their sins should stare them in the face;* they study divisions and pastimes, and run into company, least their sins (like Ghosts and Devils) should haunt and lay hold of them; and when these are over, they sleep away the rest of their time, they cannot endure to be at home, least (*a worse thing then a scolding woman*) an upbraiding Conscience should fall upon them, they can afford no leisure to think how they have idled and sinn'd away, and thereby worse then lost so much of their time. *Amos* 6. 3. 6. we read of persons on whose hands time lay heavy, and as a burthen, and therefore studied Arts and Methods of laying it aside, that they may put the thoughts of the evil day far from them, sometimes by lying on their beds, and being weary of that, they stretch themselves upon their Couches, and then they fall to eating and drinking, and so rise up to play and dance, *&c.* what doth all this speak, *but an unwillingness to have any sense of sin, or but to look on its picture*, 'tis so bellish a thing.

3 It appears yet further by this, that *they will decry and punish that sin in others, which themselves are guilty of, the better to conceal their own, or to compensate for it, by being severe to others*: when a Thief hath stoln and robbed, he is the first that makes Hue and Cry, they are loth to be found the sinners themselves. We read that though *Judah* was guilty of Incest himself, yet how forward he was to punish fornication in *Tamar* his Daughter-in-law, *Genes.* 38. When

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our Saviour put the case to the *Pharisees*, what the Lord of the Vineyard would do with the Husbandmen that had abused and beaten his servants, and (which was worse) slain his son; they could readily answer, κακως κακως απολεσει αυτους he will miserably (Gr. *wickedly, i.e.* with a punishment great as their sin, will he) destroy these wicked men, *Mat.* 21. 41. Thus when they knew not whom they condemn'd, they condemn'd themselves, and their own sin, *ex ore tuo*, out of thine own mouth art thou condemn'd, O sinner! 'Tis true, the case was alter'd, when he said that they were the men; but by this we see, that when men are not concern'd, or seem not to be so, how severe they are against sin, yea, when they do it to hide their own wickedness, as *John* 8. 7, 8, 9.

4 Its yet more apparent by this, that *they usually fly to the horns of the Altar*, to some fits of devotion and forms of godliness, as if *they would compound with God to save them*: What meant all the purifications, sacrifices and attonements which the *Heathens* used, but that a sense of guilt was too heavy to be born? and what more common among men of better profession, then to say (just as soon as they have sinned) Lord have mercy upon me, *God forgive me*? they kiss their Crucifix, tell over their Beads, and go to confession, and what doth all this conclude? but that they have (even themselves being witnesses and judges) they have been injurious to God and their own souls, and that without reconciliation and pardon (or one fancied at least) they cannot be quiet.

5 And

5. And lastly, they fully declare against sin as sinful, in that *they desire to die the death of the righteous*. *Balaam*, and others, that lived not the life of the righteous, but accounted their life madness, yet reckon their end happy, and therefore would that their own might be as theirs: By this we see, that *no wicked man cares for sins wages*: and surely that work cannot be good, whose wages is so bad, that no man cares to receive it; but oh that their after state may be with the righteous, *Numb.* 23. 10. The wages of sin is death, and the end of sin is death; oh no such death, no such wages, says *Balaam*; though they go hell-ward while they live, yet they would fain go to heaven when they die; and what is deduceable from hence more then this, that *sin is a damnable thing*? and though sinners seek their happiness in their misery, yet 'tis happiness they seek, and when ever they find their disappointment, they grow angry with themselves, with sin, the devil and all.

There is one exception that may be made against this witness; true, there are some pittiful sneaking sinners, cowardly and timerous ones, that are daunted at, and asham'd of sin; but there are others past shame, fear and sense, *roaring* Boys, *ranting* and rampant sinners, *Rodomontado* Blades, that boast of their sin, and glory in being wicked, that take pleasure in things worthy of damnation, and yet scorn to be frighted with terrible Preachers, but will sin in the face of the Sun without a blush; we will hear what these say, and be judged by these brave Sparks and bold Fellows. Be it so.

1 With

1 With sorrow, for them that have none for themselves, 'tis to be confest, that *there are some hardned sinners*, sunk into the image, practise, and it may be condemnation (as well as snare) of the devil himself; yea they seem to outgo the devils, for they believe and tremble, which is more then some sinners do: *Godly men rejoyce with trembling, but some ungodly men sin without trembling, and rejoyce at it too.* But

2 This is a sad and dreadful judgment upon them, worse then any affliction that could befall them; of all judgments this the most terrible, as being the Suburbs of hell it self; *to be punished for sin by sin, is the worst of punishments*: when God saith of a person or people, he will let them go, they shall take their course, and not be punished, (*viz.* by bodily and sensible plagues) he punisheth them most and worst of all: To denote the greatness of it, 'tis three times said in Scripture, *Rom.* 1. that God gave them up, and gave them over; *v.* 24. 26. 28. 'Tis no wonder *men act the devils part, when they are under the devils doom.*

3 This therefore speaks no more in commendation of sin, then a Bedlams going naked and enduring (without feeling) the pricks of pins in his flesh, commends his condition: *Is it any part of handsomness to have a whores forehead?* Shall we make blind men judges of colours, or dead men of the affairs of the living, and their concerns? *Who would take the judgment of them that are void of judgment, and given up to a reprobate mind?* If men have lost their senses, and will say Snow is black, Honey is bitter, &c.

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shall we believe them? But yet there's none of *these* but will at one time or another *bear witness against sin*, and blush at their own impudence: Have you not heard *Pharaoh* saying, who is the Lord? and yet (hardned as he was) the same *Pharaoh* saying, I have sinned against the Lord: God hath ways enough to bring them to confession; they who were once so wild, as to call the Saints lives madness, were at last tame enough to call themselves fools for't; we fools counted their lives madness: *There is a time coming when all these daring and impudent sinners will sneak and be asham'd*; either the grace or the judgment of God will awaken them out of their dead sleep, and then though they dreamt of a feast, they will be hungry, then the mouth will confess, the eyes weep, the cheeks blush, the hands smite on the thigh, the heart bleed and break. *Cain* feels little till he hear God calling from heaven, and tell him he was accursed, then sin became heavy in its punishment, yea intollerable, *Gen.* 4. 9.-13. *Judas* makes merry a while, and chinks his 30 Pieces, but anon cannot endure the money nor himself, but went to his own place. *The Prodigal* gallants it long, but yet at last cries *peccavi*. I find 3. Times when hardned sinners have confest their sin.

1 *In a day of affliction*, when the plagues of God have taken hold of them, and the judgments of God have been heavy upon them: The story of *Pharaoh* is too long to rehearse, and that of *Nebuchadnezzar*, *Dan.* 4 Oh how did God stoop their stout hearts and bring them on their knees! Sinners that are shameless, and seem

ſeem to dare heaven, and challenge God himſelf, and ſcoff at his threatnings, will then be made to change their note, and to weep inſtead of ſinging another, or the ſecond part to the ſame tune. *Joſephs Brethren* that *were ſhameleſs* in *Canaan*, were *aſham'd* in *Ægypt*, and cry'd out, *Verily* we are guilty concerning our brother: The cruel *Adonibezek* would acknowledge the Juſtice of Gods retaliation: Oh tell me what your *Deſperadoes* will ſay in diſtreſs, and on a Death bed; if they do not then awake and repent, yet

2 *In the day of judgment*, (the great and terrible day of the Lord) they will be aſham'd: they that run now to all exceſſe of riot, will not be able to ſtand then: the wicked ſhall not ſtand in judgment; they will then quake and tremble, horror will take hold of, and arreſt them; *they will not ſtand to juſtifie themſelves, nor to be juſtified by any other*; they will be found ſpeechleſs, (without a word to ſay for themſelves, or their ſins) as he that came to the wedding feaſt without a wedding garment; if the righteous be ſcarcely ſaved, or with difficulty, where ſhall the ſinners and ungodly appear? 1 *Pet.* 4. 18. See how they run away, and would fain hide themſelves, *Revel.* 6. 15. *&c.*

3 *In the day of Eternity*, (that long, everlaſting day) then when they are in hell, they will will confeſs the ſinfulneſs of ſin; *the place of torment will extort the confeſſion of ſin*, as it did from *Dives*, *Luke* 16. *Where's* the ruſſling of Silk and Sattin now? *where* are the dainty bits, the generous wines, and all the deceitful plea-

ſures

sures of sin now? *Alas!* though they have no pitty shown them, they will pitty others, and wish that none might come into that place of torment; then they will cry out, *oh sinful sin*, oh devillish and hellish sin!

So much shall suffice to have spoken of this, and thereby to have evinced the sinfulness of sin, from the confession of wicked men. I now proceed to call in other witnesses.

4 The whole Creation witnesseth against sin.

4 As God, Angels and men have witnessed against sin, so *the whole Creation doth witness against sin*; not one creature between, or in heaven and earth, or under the earth, whither animate or inanimate, but proclaim the sinfulness of sin; not only the sensible, but insensible creatures can find a tongue and language to speak against sin: And that

1 *With respect to themselves.*
2 *With respect to God and man.*

1 The whole Creation witnesseth against sin, *as having done them a great deal of wrong and injury*: that sin hath deprived them of their priviledge, that they are not now as when they came out of Gods hand, and were made by him. When God lookt on all that he had made, behold it was very good, *Gen.* 1. 31. But ah, how are things alter'd since sin came into the world! The *Angels* he hath charged with folly, *Job* 4. 18. The *Heavens* are not clean in his sight, *Job* 15. 15. *Man* in his best (*now*) estate is altogether vanity, *Psa.* 39. 5. The *Earth* is under a curse, *Gen.* 3. 17, 18. Yea, the *whole Creation* groans, *Rom.* 8. 21, 22. The whole Universe, as the Learned *Grotius* clearly observes and notes, besides

side many others as well as he. The Apostle had three times said the Creature, *v.* 19, 20, 21. and yet more fully, *v.* 22. The whole Creation (or *every creature*) is subject to vanity, and under the bondage of corruption, which makes it groan, and puts it to pain, as a woman in travel; as if it cry'd out, *Oh sinful sin!* I was free born, and though under dominion, yet not under bondage; I did once serve man freely, but now from fear, *Gen.* 9. 2. I did nothing of my self, may every creature (that is under his power) say to man, to make me liable to bondage, *but being thy goods and chattels, I suffer a part of the penalty of thy Treason*; if thou hadst not sinned, I had not suffer'd; but now I groan and wait to be deliver'd from the bondage of thy corruption, *Oh sinful sin!*

2 The Creation witnesseth against sin, *with respect to God and man*: For,

1 It teacheth man many duties.

2 It convinceth man of many a sin.

1 *The Creatures teach man his duty* in general, and many special ones: *In general*, they do all in their courses and places praise God, and fulfill his word; as you may read at large, *Psa.* 148. 8. *Rev.* 5. 13. Never did any creature, but the fallen Angels and man, transgress the Law, or disobey the word of their Creator; they are such good servants, that when God bids them them go, they go; come, and they come; do this, and they do it; and *by this they teach man to do what God bids him, and what a sinful thing 'tis to break his Law, and to disobey his word*: The creatures cry shame on us when we sin: But specially

1 The

1 The creatures do teach man *dependance upon God*; they depend on God, and teach man to do so too, as our Saviour speaks, *Mat.* 6. 25.-34. take no anxious (and soul-disturbing) thoughts for your livelihood, *&c.* learn of the Fowls of the Air, and Lillies of the field, to trust God, *&c.*

2 They teach man *to pray*, or call upon man to call upon God; for *they cry to God*, they observe their morning prayer before they break their fast (as I may speak) the Ravens forget it not, *Psa.* 147. 9. He giveth to the Beast his food, and to the young Ravens *which cry*; this cry is made to God, for *Job* 38. 41. who provideth for the Ravens his food, when his young ones cry unto God; they are no sooner hatcht, but they cry unto God: *(Oh man then remember thy Creator in the daies of thy youth.)* All the creatures do the like, *Psa.* 104. 27, 28. they all wait upon thee, that thou mayst give them their meat in due season; yea, beside their waiting, *they petition* too, *Psa.* 145. 15, 16. Thou satisfiest *the desire* of every living thing: Now if thou be a prayerless, or (as before) a distrustful person, these creatures witness against thy sin, for they teach thee to pray and trust.

3 They teach us *to be weary of the bondage of corruption*; they are a weary on't, they groan under it, and wilt not thou cry out, Oh wretch that I am, who shall deliver me from this bondage of corruption, and this body of death! if not the creature witness against thee, and *withall* teach thee to wait, and long for a better state, and to long for the glorious liberty of the Sons of God. Again

4 The-

4 The creatures teach us *to be fruitful under means*, to anſwer the coſt and charges that God beſtows on us: *The earth*, which drinketh in the rain which cometh oft upon it, bringeth forth herbs meet for them by whom it is dreſt, *Hebr.* 6. 7. with *Iſ.* 53. 10. *The Oxe* knows his owner, and *the Aſs* his Maſters crib, *Iſ.* 1. *The Flock* feeds the ſhepherd, *&c.* 1 *Cor.* 9. 7. If thou be barren and unfruitful, *thy gardens and thy fields*; if thou be diſobedient, *thine Oxe and thine Aſs will upbraid thee*, and God himſelf appeals to *heaven and earth* againſt thee, *Deut.* 32. 1. *Iſ.* 1. 2.

2 *The creatures*, as they teach many duties, ſo they *convince of many ſins*; they are in both reſpects *Schoolmaſters* to man: The uſe we have of the creature now bears witneſs againſt ſin; our eating fleſh doth, there was no ſuch grant in the firſt bleſſing, ſince ſin our appetites more canine; our cloaths witneſs againſt ſin, and *(in the Hebrew)* the ſame word ſignifies *treachery*, or prevarication, and *a garment*; the cloaths that cover our nakedneſs tell us, that ſin diſpoiled us of better robes, *viz.* our Innocency, the duſt tells us we muſt to duſt, having ſinned; as the uſe, ſo the vanity and diſappointments, and thence vexations we meet with, in and from the creatures, do all witneſs againſt ſin. Particularly,

1 The Creation witneſſeth againſt *Atheiſme*, *Rom.* 1. 20. He that hath ſaid in his heart

there is no God, is called fool by every creature; *quelibet herba Deum.* The very notion of a creature ſuppoſeth a God, and we may more reaſonably conclude, that there is nothing then that there is no God; *their being made, argues a firſt cauſe, and who is that but God?* 'Tis ſo clear, ſaith the Apoſtle, from the Creation, *viz.* the Eternal Godhead, that they are left without excuſe, *Rom.* 2. 20. Rain from heaven, *&c.* is Gods witneſs of his being, and being good, as the Apoſtle infallibly concludes, *Acts* 14. 15.-18. Creation and Providence (*which is Creation upheld and continued*) are witneſſes for God! ſo that I may ſay with *Job*, *Ch.* 12. 7, 8, 9 Ask now the beaſts, and they ſhall teach thee, and the Fowls of the air, and they ſhall tell thee; or ſpeak to the earth, and it ſhall teach thee, and the Fiſhes of the Sea ſhall declare unto thee, *what?* that the hand of the Lord hath wrought all theſe; *if there be any being, there is a God*, ſaith the Creation.

2 The creatures witneſs againſt diſingenuity and *ingratitude*, againſt non-acknowledgments of beholdingneſs to God; yea *the dulleſt* among the creatures witneſs againſt this, *If.* 1. 3. God upbraids the ingratitude and rebellion of *Iſrael*, with the gratitudes and ſervices that *the Oxe and the Aſs* pay their owners: The rivers of waters return continually to pay their acknowledgments to the Fountain-general, the Sea, *Eccl.* 1. 7. *Theſe waters upbraid them that make none but ill returns*

turns to God, and say in effect, what *Moses* did in words, O foolish people and unwise, do ye thus requite the Lord, evil for good!

3 The creatures bear witness against *the idleness of man*, and the sinfulness thereof: Man was not to be idle in Paradise, every man should have a calling to follow, and should follow his calling; and he (saith the Apostle) that will not labour, must not eat; of idleness comes no good; yet alas how many *busie-bodies* are there, that do nothing but idle away their dates? to these the creature speaks by his industry, and *Solomon* turns the Sluggard to the *Ant* to learn, *Prov. 6. 6. 11. 'Tis not only go to the Infidel*, for he that provides not for his family is worse then an infidel; *but 'tis, go to the Ant*: It may be thou hast a wife and children that want conveniences, yea necessaries, whileſt thou art idle; go to the Ant thou Sluggard.

4 *Against ignorance*, and its sinfulness, against mans non-observance of times and seasons, and the judgments of God, *Jer. 8. 7, 9.* The *Stork* in the heaven knoweth her appointed time; *the Turtle, the Crane, and the Swallow*, observe the time of their coming, but my people (wise though they think themselves to be) do not know the judgment of the Lord; though they pretend skill in the face of the Skies, yet discern not the signs of the times, they scarce know what time of day 'tis, nor that 'tis the day of their visitation, as 'tis in *Luke* 12. 56. and 19. 41.

5 They witness against *oppression and covetousness*, as exceeding sinful; *the stone* shall cry out of the wall, and *beam* out of the timber shall answer it, *Hab.* 2. 11, 12. But what do these strange kind of speakers and witnesses say? this, *woe to him*, and *woe to him, &c.* Some mens Lands, and *the furrows of their fields* cry against them, as *Job* 31. 38. possibly the poor labouring man that plow'd and reapt hath not yet his wages, as *James* 5. 4. the *gold* and the *silver* also, yea the *canker* and *rust* thereof; the *moth-eaten garments* also are witness against these sins, *James* 5. 1, 2. The *Ass* rebuked the madness of the Prophet, when he was hastening after an evil covetousness, 2 *Pet.* 2. 15, 16.

6 They will and do witness against *the sinfulness of refusing the tenders of the Gospel* and the offers of grace, *quis nisi mentis inops, &c.* 'tad wont to be said, who but fool refuse gold when 'tis offer'd them? But alas there are such fools as refuse Christ, and heaven, and happiness offer'd them, and will not be entreated to be reconciled, that they may be saved, but are set against the glory of God, and their own salvation; now against these do *the stones* of the street, and *the dust* of the Apostles feet bear witness, *Luke* 19. 40. *Luke* 9. 5. and 10. 10, 11. Indeed there is not a sin but the Creation in whole, and the several parts doth bear witness against *the very dullest and worst-natured creatures have exceeded man*, the Oxe and Ass; a

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Dives his *dogs* had more humanity then *Dives* himself, and were witnesses against his cruelty. *In short*, whatever duties they teach, by that they convince of, and bear witness against the sins which are contrary to them duties, and whatever sins they convince of, they teach the duties contrary to them sins.

There remains yet another thing to prove the sinfulness of sin by the creatures (which I shall but touch) and that is, as *they are instruments in the hands of God to punish sinners*, which they do with much readiness, as if they were revenging themselves as well as vindicating God, witness the plagues of *Ægypt*. The four Elements have born their testimony often; *Fire* burnt *Sodom*, *Water* drown'd the old World, the *Earth* swallowed up *Corah*, &c. the *Air* hath conveyed infection in times of plague; the *Sun*, *Moon* and *Stars* have been warriours, and fought in their courses against sin; the *beasts* of the field and *fowls* of the air have done the like; but I only hint these things: *Two ways* they shew their displeasure (and his, whose creatures they are) against sin, in punishing sinners.

1 *By withdrawing their influences*, *Deut* 28. 23. the heaven shall be brass, and the earth iron, *that* shall not rain nor drop dew, *this* shall not bring forth fruit. See *Hos.* 2. 18. 21.

2 *By acting contrary to their ordinary course and nature*; for waters to stand on an heap, *Exod.* 15. 8. fire not to burn, *Dan.* 3. are un-

wonted and contranatural things, and they do this to witness against the contranaturalness of sin, and both these were witnesses against the sin of persecuting Gods *Israel*: This do the creatures continue to do upon occasions to this day, they are always bearing witness, though men observe it not, which also infers their further sinfulness; and this shall suffice as to the witness of the whole Creation. Next.

If any should say, notwithstanding all these witnesses, we cannot put sin to death without a Law; if there be no Law to condemn sin, we cannot condemn it: I shall therefore proceed to shew, that *there is a Law against sin, which condemns sin, as worthy of death*, for being guilty of the death of many, and attempting the death of all; so that we may legally, and ought by Law to condemn and put sin to death: For,

5 The Law witnesseth against, and condemns Sin.

5 The Law doth witness against sin.

The Law of God is without sin in it self, and 'tis against sin in others: The Law being holy, just and good, that which breaks the Law must be unholy, unjust and evil: The Law discovers the authority, wisdome, will and goodness of God (in its primary intention and promulgation, for 'twas to life) *sin must therefore be exceeding sinful, it being against all this*: The Law discover'd mans duty

ty and mans happineſs ('twas the whole of man, in both theſe ſenſes) how evil is ſin then that is a contradiction of, and contrariety to both the duty and happineſs of man; ſo that ſin being a tranſgreſſion of Gods good Law, the ſinfulneſs of ſin appears by the Commandment. More particularly.

1 The Law is againſt ſin before 'tis committed.

2 After 'tis committed.

1 *The Law is againſt ſin before 'tis committed*, 'tis againſt its being to be committed, its holy, and wholly againſt ſin, for it forbids ſin, all ſin, whither of Omiſſion or Commiſſion, whither in thought, word or deed, whither againſt God, or againſt man, the voice and cry of the Law is, *thou ſhalt not ſin*; ſo that (in this ſenſe) by the Law is the knowledge of ſin, *viz.* what is ſin, as well as what ſin is, *Rom.* 7. 7. Is the Law ſin, *God forbid*! nay, I had not known ſin but by the Law, for I had not known luſt or concupiſcence (*to be a ſin*) except, or unleſs the Law had ſaid, thou ſhalt not covet, thou ſhalt not luſt: *The Law ſhews that luſt is ſin by forbidding it*; yea, the Law doth not only forbid ſin, but forbids it upon great and ſevere penalty, upon no leſs then pain of death, on the peril of a curſe, for this it ſaith, curſed be every one that doth not, and continueth not to do all things which are written in the Law, *Gal.* 3. 11. So that the Law is utterly againſt the commiſſion of ſin.

2 *The Law is against sin after 'tis committed*; and here, even by the commandment, sin appears to be exceeding sinful after commission. For

1 *The Law discovers* (as before what is sin, so now) *what sin is*, how displeasing to God, how destructive to man, and that as 'tis a transgression of the Law of God made for the good of man, no sooner is sin committed, but the Law is so far from indulging or justifying it, or the sinner, or from concealing it, that it discovers it, and the displeasure of God against it, *Rom.* 3. 20. yea, not only discovers sin, but

2 *It condemns the sinner*; the Law is not against the righteous, against such there is no Law, nor condemnation; but this Law, which (*like a good Magistrate*) is an incouragement to them that do well, is a terrour to evil doers, saith the Apostle, *Rom.* 7. 9. when the commandment came (and shew'd me sin as in a Perspective-glass) sin revived, it got the victory over me, was too strong for me (for the Law strengthened it against me, 1 *Cor.* 15. 56.) and I died; I was dead in Law, I had sentence of death within me, as he speaks in another case: The transgressed Law worketh wrath, *Rom.* 4. 15. it sends abroad terrours, thundrings and flashes of wrath; *it discovers wrath to them, that by sin have made work for wrath.* Thus the Law is against sin, before and after the commission of it.

Yet

Yet further, to ſhew how the ſinfulneſs, the malignity of ſin appears by the Commandment; as

1 Thus, That *it takes occaſion from its being prohibited, and forbidden by the Law, to ſin againſt, and tranſgreſs it the more*: It hath ſuch a malignity, ſuch an enmity in it, that it will not be ſubject to the Law of God, *Rom.* 8. 7. it ſtrives to break this bond in ſunder, and to caſt this cord far from it; the Law ſtands in its way, and therefore it ruſheth upon the breaking of it with the more violence; ſin grows angry, and ſwells like a river pent up, and ſtopt in its courſe. Thus the Apoſtle ſpeaks of it, *Rom.* 7. 8. *Sin taking occaſion by the Commandment, wrought in me all manner of concupiſcence*: The Law ſaid, thou ſhalt not luſt; at this Luſt grows mad, and provokes to ſin the more: *nitimur in vetitum; gens humana ruit per vetitum nefas.* Sin is proud and impetuous, it ſcorns to be checkt, or have any chains put upon it: Poor we (*ſuch is the ſinfulneſs of ſin!*) are apt to be the more proud, the more covetous, the more wanton, *&c.* becauſe 'tis forbidden us.

2 The ſinfulneſs of ſin appears by the Commandment thus, that *it takes occaſion by the Commandment to deceive us*, as the Apoſtle ſaith it did him, *Rom.* 7. 11. juſt as the devil took occaſion from the Commandment to deceive our firſt parents; as if God were envious

vious to us, or at least we mistake his meaning, *&c.* Thus did the devil, and thus doth sin take occasion, from the Commandment to deceive us, *to corrupt our understanding first, and by that our affection, and by that our conversation*: The devil and sin put their interpretations on Gods Text, they gloss and comment upon it, and put Queries, hath God said? *Gen.* 3. and 2 *Cor.* 11. 3. You need not fear, there's no such danger, there is another meaning in this command, *&c. such are the sly and cunning tricks that Satan and sin put on us, to harden us by deceit, Hebr.* 3. 13.

3 Sin appears exceeding sinful by the Commandment, in that *it makes use of it to slay and kill us*; it works our death and ruine by it; as *Rom.* 7. 11. 13. Sin at first makes us believe (as the Serpent did *Eve*) that we shall not die, but live better, and be like Gods: But *James* 1. 14, 15. being tempted, enticed and drawn away of our own lust, then when lust hath conceived, it bringeth forth sin; and sin when it is finished, bringeth forth death, yea all sorts of deaths, *natural, spiritual and eternal*; this is the wages and end of sin, *Rom.* 6. 21. 23. Man no sooner sinned, but he became mortal, *dead in Law*; and by living in sin, men become spiritually *dead in sin*, *Eph.* 2. 1, 2. and (if grace prevent not) will die in sin, and be *damned for sin*, which is eternal death: Thus saith the Apostle, while sin flatter'd and deceiv'd me, (as if I should go unpunished) it brought me under

der condemnation and death; and though God do let sentence of death pass upon some men, that he may raise them from the dead, yet these persons find themselves dead first (before they pass from death to life) as was the Apostles case in this place; *Conversion is a Resurrection from the dead*: Sin kills men, grace revives men; so (like the Prodigal) they that were dead, are alive: But by this we see the sinfulness of sin, that it makes use of the Law, which was ordain'd to life, to condemn and pass sentence of death upon sinful men; that which was made to be our strength against sin, is become the strength of sin, 1 *Cor.* 15. 56. Death were weak without its sting, which is sin, and sin were weak without its strength, which is the Law: *Oh sinful sin*, exceeding, out of measure sinful, that worketh death by that which is good, and was ordain'd to life!

Hereupon follow several things which proclaim the sinfulness of sin from the mouth of the Law: Do we not hear the Law? *Gal.* 4. 21. what dreadful things it speaks against the transgressors of it.

As 1. This, *The Law allows us no favour*, if we break it in any one thing, though we observe it in many things, if we keep not all, 'tis as if we kept it not at all; *the Law will not pardon the least sin*; there is no compounding with the Law, nor compensating a sin by doing a duty, *Rom.* 2 25. What profiteth Circumcision? it profiteth if thou keep the Law;

Law, but if thou break the Law, Circumcision is as uncircumcision, it profiteth not at all: as one sinner destroyeth much good, so doth one sin; 'tis like a dead fly in a box of oyntment, *James* 2. 10. whosoever shall keep the whole, and yet offend in but one point, he is guilty of all (for *the nature of all sin is in any and every one sin*) if a man sin once, though but once, the Law casts him; for the Law is but the one will of God in divers particulars, either of which transgressed is against the will of God, which runs through all (as a silken string through a great many pearls, which if it be cut or broken but in one place, the whole is broken) and where ever there is but one transgression, the Law pronounceth the curse, *Gal.* 3. 10. Had not God provided a City of refuge, a new and living way, we had never found any favour from, or by the Law, *Rom.* 8. 2, 3. Hence

2 *The Law* (since sin entred) *cannot justifie any man*, it hath lost its power, and grown weak; as *Rom.* 8. 23. If it were pitiful, compassionate and friendly, yet it wants power to justifie us; the Law cannot give life (*though 'twere made to that end*) *Gal.* 3. 21, 22. If there had been a law given, which could have given life, righteousness had been by the law: but the Scripture hath concluded all under sin, that the promise (*viz. of life*) might be given to them that believe: If the law *could*, implying that it was not in the laws power,

power, but why not? it could at firſt; true, but 'tis weak through the fleſh, all are concluded under ſin, the law is tranſgreſt, and therefore cannot give life: *Sinful ſin* hath weakned the law, as to the juſtification, but it hath ſtrengthened it, as to the condemnation of ſinners.

3 *The law makes ſin abound, and aggravates it exceedingly*, Gal. 3. 19. Wherefore ſerves the law? of what uſe is the law? It was added becauſe of tranſgreſſion, to make ſin appear in its own colours: the law written in mans heart was ſo obliterated, that men could not diſcern ſin by it, as they had wont: for, ſaith the Apoſtle, I had not known ſin but by the law, *viz.* new promulged and written, I did not know it by the law in my heart, for that let me alone; ſo that the *law was added to revive the ſight and ſenſe of ſin*, that men might ſee what an ugly thing ſin is, infinitely worſe then men are generally aware of, till the commandment come. The law entred that ſin might abound, Rom. 5. 20. *not that men might ſin more, but ſee their ſin more*, that men might take a full meaſure of ſin in all the dimenſions of it, in its heighth, depth, breadth and length; the holineſs, goodneſ, juſtice, the ſeverity, &c. of the law, do all ſet out ſin in its ugly ſhape and colour.

4 The law witneſſeth againſt ſin as exceeding

ceeding sinful in its *being become as a Schoolmaster to us*, *Gal.* 3. 24. We should scarce ever have lookt to Christ, had not the law whipt and lasht us, like a severe *Schoolmaster*, for this (not to exclude others) is, as I conceive, much the meaning of this Text, *viz.* that *the law kept us in awe and bondage, by its severity, until Christ came*: Compare this Text with *Ch.* 4: 1, 2, 3. The heir, as he is a Child or Babe, differs nothing from a servant, but is under Tutors and Governours; so we (saith the Apostle) were in bondage, *&c. To be under Tutors, is all one as to be under a Schoolmaster, and that's to be in a condition of bondage*: Many go to School with an ill will, for they go to the *Ferula*, to the Rod, to the Whip, to bondage, to fear and torment; the law doth nothing but frown on us, puts us hard tasks, and lasheth us for non-performance, till Christ come, and till we come to Christ, as the *Ægyptians* did the *Israelites*, *Exod.* 5. 14. The law is the state of bondage and fear; the very children are all subject to bondage through fear of death, *Hebr.* 2. 14, 15. This also argues the sinfulness of sin, that it made the law such a dread and terrour to us (as it is to all) till Christ come, who is the end of the law for righteousness, *Rom.* 10. 4. and so takes off the *Schoolmasters* terribleness, by taking us into the university of an higher and better state, *viz.* that of believing in him for righteousness, by which we come to have a

spirit

ſpirit not of fear, but of power, of love, and of a ſound mind, as S. *Paul* ſpeaks, 2 *Tim.* 1. 7.

5 *The law ſilenceth man from making any complaint*, how great ſoever the judgment of God be upon him: Mark what, to whom, and to what end and purpoſe the law ſpeaketh, *Rom.* 3. 19. that every mouth be ſtopt: *All the world muſt be ſilent when God ſpeaks judgment, for all are guilty*: If living man complain, he hath this anſwer preſently, and in ſhort, 'tis for his ſin, *Lam.* 3. 39. There's no room for one that hath ſinned to complain when he is judged: a ſinner, and yet complain? Oh I, I am puniſh'd, 'tis *for ſin*; now this ſtops his mouth: Man hath no reaſon to enter into judgment with God, when God enters into judgment with man: O what a wicked thing is ſin, that hath brought man into ſuch a condition, that he cannot ſpeak one word for himſelf; if he ſhould open his mouth, the law would ſtop it, by ſaying but this, *thou haſt ſinned*: The Law tells man that he is without excuſe, and therefore 'tis in vain to plead; all on this ſide hell is mercy (*for 'tis the Lords mercy we are not conſumed*) and hell it ſelf is juſt judgment, under this, or that, any, or all judgment, man under the law (the ſentence and condemnation of the law) hath no cauſe to complain, he muſt be ſilent for and becauſe he hath ſinned.

6 And

6 And lastly, *The law leaves a man without hope*; when it hath once past sentence on man, there's no reversing it by the law: Hope is one of the last succours, and when this fails, the heart breaks, and sinners (as they are without hope, so they) are broken-hearted; Christ came to save sinners, and to heal the *broken-hearted*, men without hope, *Is.* 61. 1. men that were in a desperate and despairing state: The law condemns without mercy, *Hebr.* 10. 28. it leaves no place for hope from it, if you present it with Petitions never so many, and seek a pardon with tears, the law is inexorable, he is cursed, and shall be cursed, saith the law. Now if there be any reprieve, or hope of pardon, that's from the grace of heavens Prerogative, which is above the Law, and can revoke and disannul its sentence, yea bestow a blessing, where the law denounced a curse; but the law it self admits of no altering, 'tis *like that of the Medes and Persians*, peremptory, and unalterable: *quod scripsi, scripsi*, what I have written, I have written, saith the Law. In all these respects, sin by the Commandment, and the law, doth become and appear to be exceeding sinful. But

If it should be said by any, that though the law be severe to sinners, yet the Gospel is propitious and merciful to them; and therefore sin seems not (now at least) to be so vile a thing as heretofore:

ore: To this I ſhall anſwer, and make it evident;

6 That *the Goſpel alſo bears witneſs*, yea, and is the greateſt and cleareſt teſtimony that's born *againſt ſin*: Though ſinners find favour from the Goſpel, yet ſin finds none: *The Goſpel is not*, in the leaſt, *indulgent to the leaſt ſin*: The whole voice of the Goſpel is, theſe things are written, that ye ſin not: The Goſpel is the Declaration of the life and death, the deſign and doctrine of our Lord Jeſus Chriſt, *which was and is all againſt ſin*: The deſign of Chriſt was indeed to ſave ſinners, 1 *Tim.* 1. 15. but to deſtroy ſin, *Rom.* 8. 3. 1 *Joh.* 3. 5. with 8. he came to ſave his people from their ſins; he came not to ſave from the petty and contemptible evils of reproaches and afflictions, *&c.* but from the great and formidable evil of ſin; *from the guilt for time paſt, and the power for time to come*; he came to redeem us from all iniquity, *Tit.* 2. 14. And this is the bleſſing with which he bleſſeth us, to turn us every one away from every one of our iniquities, *Acts* 3. 26. ſo that whoever names and calls upon the Name of the Lord (i. e. *makes profeſſion of being a Chriſtian*) is thereby obliged to depart from iniquity, 2 *Tim.* 2. 19. How the life and death of our holy and bleſſed Saviour did witneſs againſt ſin, I declared before: I ſhall now treat of the doctrine of the Goſpel, which doth ſo fully comport

6 The Goſpel witneſſeth againſt ſin.

with, and is adequately fitted to his aim and design, *viz.* the taking away of sin.

The sum of Gospel Doctrine (preacht by Christ himself, and confirmed to us by them that heard him) *was and is, repentance and faith, Mark* 1. 15. and under these the Apostle compriseth the whole counsel of God, *Acts* 20. 21. with 27. both these doctrines speak aloud against sin, as exceeding sinful: Repent, saith the Apostle, for the remission of sins; *what an evil is that which man must repent of! and none but the God of all grace, rich in mercy, can remit and forgive?* And which forgiveness argues him to be a God of great love, rich in mercy, *&c.* or else sin could not be forgiven, it being easier to heal diseases, *&c.* then to forgive sins, as our Saviour tells us, *Mat.* 9. 5, 6. 'Tis the manifestation of his power; according to what *Moses* said in prayer, let the power of my Lord be great to pardon, *&c. Numb.* 14. 17.-20. *Repentance* takes in many things, its made up of sorrow and shame, confession and reformation, all and every of which speak sins sinfulness: *Repent*, that your sins may be blotted out, *Acts* 3. 19. If sin be not blotted out, man is undone, his name will be blotted out of the Book of Life: as Repentance, so *Faith* speaks against sin: *Faith* speaks men to be void of righteousness and life, for they both are by faith; and, as if men repent not, they will not be forgiven, so, if they believe

lieve not, they will be damned; for not only they that know not God, but they that obey not the Goſpel of our Lord Jeſus Chriſt, will have vengeance taken on them, and be puniſhed with everlaſting deſtruction from the preſence of the Lord, 2 *Theſ.* 1. 8, 9. And how can they eſcape (*i. e.* there's no poſſibility of eſcaping) *this great damnation*, that neglect the great ſalvation, *Hebr.* 2. 3.

Let us take the Doctrine of the Goſpel apart, and 'tis (as in the whole, ſo in every part of it) againſt ſin; not one Goſpel doctrine, but the application of it is (and is to be made) againſt ſin, *Tit.* 2. 11. The grace of God bringing ſalvation (or *the ſaving grace of God*) hath appear'd to all men (*and ſo is againſt the ſin of all men, and againſt all ſin*) teaching us to deny ungodlineſs, and worldly luſts (*not one excepted*) and to live ſoberly (*as to our ſelves*) righteouſly (*as to others*) and godlily (*to God*) in this preſent world, *i. e. all the daies of our life*; as 'tis *Luke* 1. 74, 75. The Goſpel is a witneſs againſt the old man, with all his corrupt affections, paſſions, luſts and deeds, and is all for new light and knowledge, new love and affection, new life and converſation; and *its deſign is, that man be no longer an old, but a new creature*, *Eph.* 4. 17.-25. 2 *Cor.* 5. 17. 'Tis againſt all ſin, and for all righteouſneſs and holineſs; 'tis againſt hypocriſie, and for truth; againſt formality, and for ſpirit and power.

More particularly

1 The Doctrinal part
2 The Mandatory part
3 The Promising part
4 The Menacing part
5 The Exemplary part
6 The Experimental part

} Of the Gospel is against sin.

1 *The Doctrinal part*; yea that which flesh and blood is apt to interpret as an incouragement to sin, and takes occasion from it to abuse it: As

1 The Doctrine of Gods free and abounding grace, *Rom.* 5.20,21. S. *Paul* had taught, that where sin abounded, grace did much more abound, and grace did reign to eternal life: Hereupon, *Ch.* 6. 1. some were apt to take occasion to sin, as if they were encouraged by grace: but oh with what detestation and abhorrency doth the Apostle speak against it; Shall we sin, either because grace doth, or that grace may abound, *God forbid*! and when men would do evil that good might come of it, he speaks *like a Son of Thunder*, and tells them, their damnation is just, *Rom.* 3.8. and S. *Jude* writes an Epistle purposely against them, that turn the grace of God into wantonness, (*perverting the end of grace*) calling them ungodly men, and men ordain'd to this condemnation, *Jude* 4.

2 *The Doctrine of Redemption* by the blood and death of Jesus Christ: Christ Jesus died for our sins, and some wicked wretches are apt to conclude, that they may live in sin, because

cause Christ hath died for sin; but he died for sin, that we might die to sin, *Rom.* 6. and gave himself for us, to redeem us from all iniquity, and to purifie us to himself, *Tit.* 2. 14. the death of Christ calls for dying to sin, and living to him that died for us, 2 *Cor.* 5.

3 *The doctrine of priviledges* is against sin: God hath dignified his people, and given them titles of honor (such as to which them of *Cæsars and Emperours* are but trifles) behold it (as a matter of wonder) what manner of love the Father hath bestowed upon us, that we should be called the sons of God! 1 *Joh.* 3. 1. And you, saith S. *Peter* of believers, 1 *Pet.* 2. 9. are a chosen generation, a Royal Priesthood, and (which is *more glorious*) an holy Nation: Oh therefore abstain from fleshly lusts, therefore shew forth the virtues (and by them the praises) of him who hath called you out of your marvellous darkness, into his marvellous light.

4 *The Doctrine of judgment to come* is against sin; wicked men scoff at this, 2 *Pet.* 3. and think if they may be let alone till that day, they shall do well enough; but *remember*, for all things thou must come to judgment, and therefore learn to fear God; and keep his Commandments, as the wise man teacheth, *Eccl.* 12. 13, 14. and the Apostle speaking of the day of judgment, says, knowing the *terror* of the Lord we perswade men, 2 *Cor.* 5. 11. *viz.* not to sin, but to live in righteousness and holiness. Seeing this must

be, what, oh what manner of persons should we be in all holy conversations, and godlinesses! (*for the Greek is plural*) yea, and to take heed not to fall into the errors of the wicked, but to grow in grace, as S. *Peter* concludes, 2 *Pet.* 3. 17. 18. all the Doctrine of the Bible, from the beginning of *Genesis* to the end of the *Revelations*, is a continual preaching and witnessing against sin.

2 *The Mandatory*, the commanding and exhorting *part of the Gospel witnesseth against sin*: What are men commanded and exhorted to, but to serve God in righteousness, and true holiness, all the daies of their life? to depart from iniquity, as from the way to hell, and walk holily in Christ Jesus as the way of heaven: Yea, God condescends so far, as to entreat men to be reconciled, that they may be happy, 2 *Cor* 5. 20. and what doth this speak, but that sin is both displeasing to God, and destructive to man, that it is sinful sin.

3 *The promising part* and promises of the Gospel are all against sin: God hath given to us exceeding great (Gr. *the greatest*) and precious promises, that by these we might escape the pollutions of the world through lust, and be made partakers of a Divine Nature, 2 *Pet.* 1. 4. and that having these promises, we should cleanse our selves from all filthiness of flesh and spirit, *to perfect holiness* in the fear of God, 2 *Cor.* 7. 1. Promises of good are against the evil of sin.

4 *The Menacing and threatning* part of the Gospel

Goſpel is againſt ſin; God threatens before men ſin, that they may not ſin, to prevent ſin; and he threatens after men have ſinned, that they may repent of ſin: 'tis not only the Law, but the Goſpel alſo that threatens ſinners, and with no leſs then damnation, *Mark* 16. 16. and when any have ſinned, God threatens the execution of threatnings if they do not repent, as *Rev.* 2. 5. 16. 22. *Ch.* 3. 3. 19. This alſo witneſſeth againſt ſin.

5 *The Exemplary part doth* (the examples recorded in the Goſpel do) witneſs againſt ſin, as the examples of the *Old* Teſtament, ſo them of the *New* are regiſtred as witneſſes againſt ſin: The examples of good men and good things are ſet up *as way-marks* to ſhew us what to do; the examples of the wicked *as Sea-marks* to ſhew us what to avoid; the *good* examples are, that we may not ſin by omiſſion of good, *Heb.* 12. 1. the *bad*, that we may not ſin by commiſſion of evil, 1 *Cor.* 10. 6. 11. *Abrahams* faith, *Moſes's* meekneſs, *Jobs* patience, *&c.* they are examples for us to follow, that we ſhould tread in their ſteps. *Ananias* and *Saphira's* lying, *Judas* his covetouſneſs and Apoſtaſie, *&c.* are written for our example, that we might hear and fear, and not do ſo wickedly.

6 *The Experiences* that any have had of Gods goodneſs, and their own deceitful and evil hearts, and what they have ſuffer'd by ſin, do all bear witneſs againſt ſin: Hath God been ſo and ſo good, and are ye ſo fooliſh to

requite the Lord evil for his goodneſs, which ſhould have lead unto repentance? *Deut.* 32. 6. God was angry with *Solomon* becauſe he departed from the Lord God of *Iſrael*, who had appear'd to him twice, 1 *Kings* 11. 9. we ſhould draw inferences as *Ezra* did, *Ch.* 9. 13, 14. After all that is come upon us for our evil deeds, ſeeing thou haſt puniſht us leſs then our iniquity deſerves, and haſt given us ſuch a deliverance as this; *what then*? what use is there to be made of it? ſhall we again break thy Commandments? *Oh no!* wouldſt thou not be angry with us, till thou hadſt conſumed us? *Oh yes!* we could expect no other: Haſt thou had ſo many experiences of a deceitful heart? *what*? and yet ſo fooliſh as to truſt it; *Prov.* 28. 26. *'Tis ſad and dangerous ſinning after experiences*, *Heb.* 6. 4, 5, 6. Its impoſſible (very difficult, at leaſt morally impoſſible) for thoſe that have been enlightned, and have taſted of the heavenly gift, *&c.* to renew them again to repentance, if they fall away: thou haſt had many an aking heart for ſinning already, oh ſin no more, leaſt a worſe thing come unto thee. Having ſuch a Cloud of experimental witneſſes, let us lay aſide the ſin that ſo eaſily beſets us: *If you ſin againſt theſe witneſſes, theſe witneſſes will witneſs againſt you, and aggravate your condemnation.* Let us therefore ſay to our ſins, (as *Ephraim* to his Idols) with a great indignation, get ye hence, what have we any more to do with you!

That

That I may draw to a concluſion:

7 There is but *one witneſs more*, that I ſhall produce againſt ſin, and that is *ſin it ſelf*; I ſhall evince that ſin proclaims its own ſinfulneſs. 7 Sin it ſelf confeſſeth its ſinfulneſs.

1 *By its names*, which it cannot diſown.

2 *By the Arts*, which it owneth and uſeth to diſguize it ſelf.

1 I ſhall conſider ſins names, which ſin cannot deny, but confeſs to be its proper names; of which I ſhall inſtance but two. 1 'Tis (as 'tis called) the work of the devil. 2 'Tis defiling, polluting, and peſtilential filthineſs, worſe then any Plague-ſore.

1 *Sin is the work of the devil*, 1 *Joh.* 3.8. with 5. not that mans ſin is not of himſelf, or only of the devil, but that ſin is that which the devil doth, and tempts others to do; ſo that to ſin is to act and work like the devil; he that ſinneth is of the devil: *Man indeed is of God; but the ſinner is, or ſinful man is of the devil*: The devil was the firſt ſinner, and he that ſinneth is of him, as his child, *Joh.* 8.44. He that doth the devils work is of the devil; ſinning is the devils trade, and he that follows this trade is of the devil; *he lives a devilliſh, a devils life*: The devil doth nothing but ſin, 'tis his buſineſs, and they that tread in his ſteps are of him, and like him, they are devils incarnate.

Particularly 1. *To ſin, and live in ſin, is to do as the devil doth*, to be like him, and conformable to him: Sin is his work, he is ſo evil and wicked,

wicked, that he is called (emphatically, and by way of eminence) the ὁ πονηρος, *the* evil, and *the* wicked one, 1 *Joh.* 2. 13. *Ch.* 3. 12. as if there were none evil, or at leaſt ſo evil as he: yea, the devils are not only wicked, but called *wickedneſſes* in the abſtract, *Eph.* 6. 12. and abſtracts note Eſſences: He ſinned from the beginning, and continueth ſinning to this day; and they that do imitate him in his work, are his children as much as if they were begotten of him, *Joh.* 8. 44. ye are of your father the devil, and (his works his luſts ye will do; he was and is a murderer, he attempted it upon God, but effected it on himſelf and man; he is the *Abaddon* and *Apollyon*, the murderer to this day, *Rev.* 9. 11. he is ('tis true) a lyar, deceiver, a tempter, but he doth all theſe as ſubſerving his name as a King (for ſo he is called, *Rev.* 9. 11.) his reigning ſin, which is a deſtroyer or murderer, 1 *Pet.* 5. 8. Now juſt thus 'tis ſaid of them that ſin, *Prov.* 8. 36. they deſtroy their own ſouls, they are *ſeipſos deſe*, ſelf-murderers. Sin is devils work.

2 *He that ſinneth doth* not only do as the devil doth, ſuch work as he, but he doth *work for the devil*, he is ſervant and ſlave to the devil; he worketh in the children of diſobedience, and they work for him; he is their Prince, and their God, whoſe ſervants they are, and whoſe work they do; his ſervants ye are whom ye obey, ſaith the Apoſtle, *Rom.* 6 16. So then, they that ſerve and obey the devil

devil are his ſervants: Sin is the ſervice of the devil, the work that ſinners do for the devil: *Oh what wages are they like to have, who ſerve ſuch a Maſter!* though ſinners defie the devil in words, yet they deifie him in works, and at laſt he will devillize them, and bring them into like nature and miſery with himſelf: Sinners are led by him at his will, like his dogs in a ſtring: when men are converted, they are deliver'd from his power, *Acts* 26.18. and they that apoſtatize or are excommunicated, are deliver'd again to Satan; ſo that in whatever ſtate a ſinner be a ſinner, whither *Infidel, Formaliſt, or Apoſtate*, he is under the power of the devil, doing his work, and making work for his wages.

3 *He that ſinneth*, as he is of the devil, and doth the devils work, ſo (yet further) he *is a devil*, is ſo of the devil, and ſo doth the devils work, as to have the name of, and to be called devil; he is as the devil to God, as a devil to himſelf, as a devil to others. S. *Peter* for one ſin had the name of *Satan*, *Mat.* 16.23. but wicked men are called devils; *Judas* was a devil, *Joh* 6.70. Sin made *Angels* devils, and it makes *men* devils, Traytors (as *Judas* was) to their Lord and Maſter, *Rev.*2.10. 'tis ſaid, the *devil* ſhall caſt ſome of you into priſon; ſurely the devil did not appear in perſon to do it, but by his inſtruments, and agents, *devils incarnate*: Oh ſinful ſin, the work of the devil!

Let me here take occaſion to offer to your view ſome ſins, which are eſpecially ſaid to be the

the devils sin, and they that do them are of, work for, and are like to, and called devils.

1 *Murther*, especially soul-murther, of which *Antichrist* the devils Son is hugely guilty, in making merchandize of souls, *Rev.* 18.13. and lying Prophets that hunt souls, *Ezek.* 13.18, 19,20. that devoure and destroy souls, *Ezek.* 22.25.27. The devil was a murtherer from the beginning, *Joh.*8.44. and they that murther are (as *Cain* was) of the devil, 1 *Joh.* 3. 12. the rise of murther is from anger and hatred, who so *hateth* his brother is a murtherer, 1 *Joh.* 3. 15. therefore, saith the Apostle, be not *angry*, so as to sin; let not the Sun go down on your wrath, for that's to give place to the devil, *Eph.* 4. 26, 27. *Pride* is for contention, and that's for murther: Pride produceth *discontent*, discontent produceth *envy*, and envy, hatred and *malice*, and hence comes murther: If ye have bitter envying and strife in your hearts, this is not only earthly and sensual, but devillish, *James* 3.14,15. So that originally the devils sin, and his condemnation, was from pride, 1 *Tim.* 3. 6. Pride made him discontented, envious, angry, and a murtherer; and so it did *Cain* his eldest Son, as a murtherer: The proud spirit lusteth to envy, *James* 4.5.-7. and when S. *Peter* teacheth us how to resist the devil, *he tells us*, it must be by submission and humility, 1 *Pet.*5.5.-8.

2 *The second sin that calls the devil father* (and denominates them that do it to be his children) *is lying*, *Joh.* 8. 44. the devil is a lyar, and the Father of lies. When *Ananias* told

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a lye, ſaith the Apoſtle, *Satan* filled his heart, *Acts* 5.3. and they that do lye, are of the Synagogue of Satan, members and Sons of the Synagogue of Satan, *Rev.* 2.9. with 3.9. and God ſays of his children, that they will not lye, *Iſ.* 63.8. They that love and make lyes, are without among dogs and devils, *Rev.* 22.15. they are without the gates of the City of God; and *Rev.* 21.8. they have their portion with the devil in the Lake of Fire.

3 *Deceivers and ſeducers are of the devil*, who is the deceiver, *Rev.* 12.9. & 20.12. the old Serpent that deceived *Eve*, and deceiveth the whole world: They that deceive the ſouls of men, are like the devil, whither it be done by calling the truth into queſtion, as the devil did at firſt, and againſt which the Apoſtle ſpeaks, 2 *Cor.* 11.2, 3. or *whither* by abuſing and wreſting, or falſe quoting of Scripture, 2 *Pet.* 3.16. as the devil did, *Mat.* 4.6. *or* by tranſforming themſelves into Angels of light (as the devil doth 2 *Cor.* 11.14. they that ſin in the name of the Lord, and attribute that to the ſpirit, which is but their fancy, if not a falſehood; or *whither* it be done by falſe and pretended miracles, after the manner of *Satan*, 2 *Theſ.* 2.9,10.

4 *They that tempt men to ſin* come under the devils denomination, and do his work, who is the tempter, *Mat* 4.1 & 1 *Theſ.* 3.15. he tempts all men to one or other ſin; the devil had a hand in *Cains* murthering his brother, 1 *Joh.* 3.12. in *Judas's* treaſon, *Lu.* 22.2. in *Ananias's* lye, *Act.* 5.3. in *Davids* numbring the people,

1 *Chro.*

1 *Chro.*21.1. in *Peters* denying his Master, *Luk.* 22.31,32. he tempted to the first sin, and hath tempted all men to sin (and to all sin) ever since: 'tis the devils work, and sin, to tempt others to sin, and they that do so, do the devils work.

5 *False accusing*, slandering, evil speaking, and back-biting of others, is of, and like the devil, *Rev.*10.12. he is the accuser of the Brethren; as he did *Job* and *Joshuah*, so he doth others very often without cause: they that do so, *their tongues are set on fire of hell*, *Jam.*3.6. make-bates, slanderers, calumniators are called by the devils name, *Diaboli*, of which we read in three places of S. *Pauls* Epistles, 1 *Tim.* 3. 11. 2 *Tim.*3.3. *Tit.*2.3. to carry slanders is the work of the devil.

6 Another sin, which is the work of the devil, and which makes them that do it like the devil, *is hindring persons from believing and closing with the truth of the Gospel*, which may be done several ways: As,

1 By keeping them in ignorance, and blinding of them, 2 *Cor.*4.4. either by stealing and taking away the word, *Mat.*13.4. with 19. or by hindring and keeping off means from them, 1 *Thes.*2.18.

2 By sowing tares among the wheat, *Mat*, 13.27,28. with 38,39.

3 By perverting the ways of the Lord, *Acts* 13.10. representing them as tedious, dangerous, *&c.* who ever keep means from men, or men from means, or make false representations of the ways of God, are of the devil.

7 *Apostasie*,

7. *Apoſtacy is a Devil-like ſin*, *John* 8. 44. The Devil abode not in the truth, but left his firſt love, life, and eſtate, 2 *Pet.* 2. 4. with *Jude* 6. Hence *Judas* is called Devil, *Joh.* 6. 70. and Apoſtates are ſaid to turn aſide after Satan, 1 *Tim.* 5. 15. as Converts are turned from Satan to God; ſo Apoſtates return from God to Satan: He that abideth not in the truth, is like unto the Devil.

8. To name no more but this, *Perſecuting the righteous for righteouſneſs ſake* is the Devils work, 1 *Joh.* 3. 12. *Matth.* 23. 15. and they that do it, are of and called Devils. Some he oppreſſeth, ſome he poſſeſſeth; and where he is diſpoſſeſt, he there turns Perſecutor, *Rev.* 2. 10. The Devil ſhall caſt ſome of you into priſon; this was a perſecuting Devil incarnate. Thus in the general and particular I have clear'd this, That ſin is the work of the Devil, 'tis ſins name, and is a great witneſs againſt it.

I may here add, that in ſome ſenſe ſin in men (or in ſome reſpects the ſin of men) is more horrible and hainous then that of Devils; I ſpeak not of the firſt ſins of either, but of their ſins from the time that God diſcover'd his pleaſure concerning the diſpoſal of Devils and Men. (1) The Devil hath ſome kind of gratification in tempting men (*'tis a kind of victory being a revenge*) but men do wrong and torment themſelves. (2) The Devils are paſt hope, and grown deſperate, being rejected of God, 2 *Pet.* 2. 4. for Chriſt Jeſus took not them on him, *Heb.* 2. 16. they are hardned againſt God as puniſhing them; and are grown ſo envious,

that they will be revenged on man, seeing they cannot on God: *if they had but a door of hope opened, 'tis probable they would not be so wicked as they are.* When there is no hope, persons are more resolute, *Jer.* 2. 25. But now for men to sin, whom God hath spared, for whom he spared not to give his own Son; men, whom God calls and woes, and even begs them to be reconciled, and be happy, for these men to sin, *Oh what an horrible ingratitude is this!* Oh what aggravating and inexcusable sin is this; 'tis worse then the devils sin! they sin not against second mercy and offers of grace as men do! But I hasten to sins second name, *filthiness* of flesh and spirit, 2 *Cor.* 7 1.

2. Sin is all filthiness, which denotes,

1. *The Loathsomness* } *of Sin.*
2. *The Infectiousness* }

1. That Sin is a filthy, *i.e.* a loathsom thing, will be clear, if we do consider a little *that to which sin is resembled and likened*, as to the most offensive and loathsom diseases; 'tis likened to a *Canker* or *Gangrene*, 2 *Tim* 2. 17. Now with such persons as are under these diseases, others are loth to eat or drink: 'tis likened to the *rot*, to the filth and corruption of the fouleſt disease, which is so foul and rotten, as (*according to the Proverb*) one would not touch it with a pair of Tongs. The Apostle tells us of some who (like *Jannes* and *Jambres*) resist the truth, and calls them men of corrupt (or *rotten*) minds: And *Solomon* gives us to know, that as a sound heart is the life of the flesh, so *Envy* (any thing opposed to the sound heart) is *rottenness* to the bones;

yea,

yea, ſin is likened to the *Plague*, which every one flies from; 'tis ſo noiſom and loathſom, that it ſeparates the neareſt relations: now ſin is called the *Plague* of the heart, 1 *Kings* 8. 38. 39. which is much worſe then any plague-ſore of the body; and this is not all, but as ſin is likened to the moſt loathſom diſeaſes, ſo to *other the moſt loathſom things that are*; 'tis likened to the *blood* wherein infants are born, which is loathſom, as *Ezek.* 16. 5. 6. Its likened to *Mire* and *Dung*, to the very excrements that lye in Ditches and Common-ſhores, wherein Sows and Swine do wallow, as 'tis expreſt, 2 *Pet.* 2. 22. yea, to the *Vomit* of dogs, in the ſame place; to the *Putrifaction* of graves and ſepulchres, *Math.* 23. 27, 28. which is ſtinking, as *Martha* ſaid of *Lazarus*, when he had been ſome days dead, *Joh.* 11. 39: 'tis likened to *Poyſon*, *Rom.* 3. 13. All theſe things and others which I ſhall not name, are loathſom things, at which men ſtop their noſes, and from which they hide their eyes; *yet ſin is more loathſom then they all*, if we conſider, that nothing but the fountain open'd for *Judah* and *Jeruſalem* to waſh in, nothing but the blood of Jeſus can cleanſe from this filthineſs: all the Nitre and Sope in the world cannot get it out: beſide, 'tis not only filthy, but *filthineſs*; not only corrupt, but *corruption*, in the very abſtract, and all the things to which ſin is reſembled are far ſhort of ſin, they are but *ſhadows*, which are very imperfect repreſentations of things: all the former Inſtances (or others of like name and nature) *reach but to the body*, and do not defile the man; but ſin reacheth and ſeizeth on ſoul and ſpirit,

and defiles the man, *Math.* 15. 19, 20. This is the Canker, the Rottenneſs, the Plague, the Poyſon of the Soul; and ſin is not only worſe then any, but then all of theſe: yea, further, *if our righteouſneſs be but as a menſtruous rag*, *Iſa.* 64. 6. how filthy muſt our ſin be? The Apoſtle St. *Paul* counted his righteouſneſs which was of the Law to be but dung, *Phil.* 3. what did he reckon his injuriouſneſs, perſecution, and blaſphemy then? ſurely as bad as death and hell; if not only our righteouſneſs, but our righteouſneſſes, yea, *all our righteouſneſſes* be as filthy rags, as 'tis in that fore quoted place, *Iſa.* 64. 6. what is our ſin, our ſins, and all our ſins? Ah how filthy beyond expreſſion or imagination! yet again, ſin is not only filthy, *i. e.* loathſom, but it is,

2. A polluting and infectious thing: 'tis of a peſtilential and poyſonous nature, and therefore called not only corruption, but *pollution* and *defilement*, 2 *Pet.* 2. 20. There are many things that may make a man foul and loathſom, as Leproſie and ulcerous tumours, &c. and yet the ſoul of a man may be pure and fair, as *Jobs* was when his body was all over of a ſcab or ſore, and he ſate on the dunghil; but ſin (as was hinted before) defiles the man, and ſoaks into his very ſpirit, and infects that. But that we may take the clearer and fuller proſpect of ſins peſtilent and infectious nature and operation, let us behold it,

1. *In its Univerſality*, how it hath extended and ſpread it ſelf *over all the world*; there is no Land or Nation, Tribe, Language, Kindred, or People,

People, where it hath not been known, from the riſing of the Sun to the going down thereof, all *Climats*, hot and cold, all *Quarters* of the world, *Americans*, *Africans*, *Aſians*, and *Europeans* have all been infected; not only *Sodom* or *Samaria*, but *Jeruſalem* and *Sion* were infected and ruin'd by it: *'tis here, and there, and every where, but in Heaven.* Beſide this, it hath infected *all Ages*, 'tis almoſt as old as the world; it hath run in a blood from *Adam* to *Moſes*, and ſo on to this day, 'tis a plague that hath laſted almoſt 6000 years; yea, which is more, *not one man hath eſcaped it*; all kind of men, of all ranks and qualities, high and low, rich and poor, Kings and Beggars have been infected by it; the wiſe, the learned, as well as fooliſh and illiterate, *Rom.* 3. 9, 10. who is there that hath lived and ſinned not, our Saviour excepted? and if any man ſay he hath not ſinned, he ſins in ſaying ſo. By one man ſin came into the world, but ſince, not one man but every man hath ſinned, *all have ſinned*, and come ſhort of the glory of God, *Rom.* 3. 23. and death came upon all, in as much as *all* had ſinned, *Rom.* 5 12. If all men are mortal, then all are ſinners, for death came in by ſin; where there is no ſin, there's no death, as in Heaven. *Rev.* 21. 4. All men have died of this plague, yea, our Lord and Saviour had not died, if he had not been made ſin for us. Moreover this Leproſie hath ſpread it ſelf not only on whole mankind, but *on the whole of man*; every whit of every man is infected, it hath made *fleſh and ſpirit* filthy, 2 *Cor.* 7. 1. from the crown of the head to the ſole of the foot, there's no ſound

part in him all (as I instanced above) *all his members* are servants to sin; and 'tis no better within, *Gen.* 6. 5. *his heart* is evil, *the thoughts* of his heart are evil, *the imaginations* of the thoughts of his heart are evil, *the very thoughts* of his thoughts are evil, *every creature* of the heart is evil. How the *Understanding* is darkned and depraved, I shewed above; that the *Heart* is desperately wicked and deceitful beyond any knowledge but Gods, the Prophet assures us from God himself, *Jer.* 17. 9. the mind and *Conscience* is defiled, *Tit.* 1. 15, 16. The *Will* is become perverse and stubborn, worse then so, 'tis wilful and mad, set upon sin and hell, *Eccle.* 8. 11. The *Affections* (concupiscible) are inordinate, the *Passions* (irascible) are unruly, that man's more head-strong then the horse that rusheth into the battel: It hath made some men so restless, that they cannot sleep, unless (or until) they have done mischief, *Prov* 4. 16.

To go on yet further, *Sin spreads its infection to the defiling of mans duties and holy things*; it defiles his natural and civil actions, the plowing of the wicked is sin, *Prov.* 21. 4. Man should do all (from the highest to the lowest duty) to the glory of God; but, Alas, what doth man do that is not ill done, and to the dishonour of God! Sin infects mens prayers, the prayers of the wicked are an abomination to the Lord, *Prov.* 28. 9. yea, though offer'd up with incense to perfume them, *Isa.* 1. 13. Under the Law *Aaron* was to bear the iniquity of the holy things, *Exod.* 28. 38. *Israel* brought God many a present, but sin (like a dead flye in a box of oyntment) spoiled all, *Isa.* 1. 11. 16. Yet again, *Sin*

Sin infects all that belongs to man: when man was created, God furniſhed his houſe for him, gave him the world and fulneſs thereof, and it was good; but, Alas, how is it chang'd! (as I ſpake before) for ſin hath made all that belongs to man *very vanity*, *i. e.* empty and unprofitable, *Eccl.* 1. *The fulneſs of the creature cannot fill a man*, the eye is not ſatisfied with ſeeing, nor ear with hearing, for all is vanity; the gloſs and beauty, the pleaſure and profit of creature-enjoyments are become vanity; yea, and more, ſin hath made it *vexation too*, ſin hath imbitter'd mans enjoyments; man lives among his comforts but a vexatious life; as in the fulneſs of his ſufficiency he is in ſtraits, ſo in the fulneſs of his comforts he is in ſorrow, in the midſt (the very heart) of laughter, his heart is ſad: Mans enjoyments are diſappointments, they fail his expectations, and ſo add not to his content, but vexation; neither the length nor the comfort of his life is in the abundance of theſe things, *Luke* 12. 15. and which is yet worſe, ſin hath not only made things vain and vexatious, but *a ſnare and temptation* to man; they are ſins baits, by which it catcheth men; what are honours, pleaſures, and riches, but ſnares to the children of men? *Prov.* 30. 8, 9.

This we have ſaid in brief as to the univerſality of ſins infection, how it hath ſpread it ſelf all over. 2. Let us conſider *how ſuddenly it infects*, and withal doth increaſe and multiply: Sin is not barren, but, Alas, too fruitful to beget and bring forth more: it is not lazy, but gets ground continually: *how great a fire hath*

a ſpark kindled? *Adams* poſterity have not been ſo numerous as his ſins: *A little Cloud* (as it ſeems at firſt) *no bigger then ones hand, grows and ſpreads to cover the whole Hemiſphere.* The water that at firſt ſeem'd little and ſhallow, ſwell'd more and more, from the ankles to the knees, from the knees to the loyns, thence to the head, till it grows to ſo great a River, as cannot be paſſed over; and ſo doth ſin, *a very monſter for its growth.* Particularly let's obſerve how it increaſeth in our ſelves, and then how in others.

1. How it increaſeth *in our ſelves.* Sometimes *the ſame ſin increaſeth from little to great,* it grows from an inſ nt to a man: 'tis as a ſnow-ball, that (like fame *creſcit eundo*) grows bigger by rolling it in the ſnow: the little grain of muſtard grows to a great tree; a little ſeed of ſin becomes a great tree: *Adams* ſin was but one, but 'twas a breeding and big-bellied ſin, *the mother of all abominations.* One ſin tranſgreſſeth the whole Law, *James* 2. 10. when luſt hath conceiv'd, it haſtens to bring forth, and when it hath brought forth, it brings it up till it come to its full ſtature, *James* 1. 14, 15. 'tis at firſt but a *Luſt*, an appetite, inclination, or motion, thence it proceeds to *Inticement*, by that to draw us aſide, and then to *tempt* and impregnate us, by this temptation it conceives, and there's an *Embryo*; this grows in the womb, and when 'tis brought forth, 'tis *a ſin*; and this being finiſhed or perfected, it proves *deadly.* So *James* 3. 5, 6. the tongue is a little member, but as a little ſpark of fire, but it being kindled (becomes a world of iniquity, and) defiles the whole body,

and

and ſets on fire the whole courſe of Nature; a little Leaven leaveneth the whole lump, and ſometimes *one ſin begets many more ſins*, not only of the ſame kind, but others alſo. *Joſh.* 7. 11. God had forbidden them to take the accurſed thing; but when they had taken, they diſſembled alſo, and put it among their own ſtuff; and when *Achan* confeſſeth his ſin, you may ſee how one drew on another, *ver.* 19. 20, 21. ſaith he, when I ſaw, I coveted, and when I coveted, I took, and when I had taken, I hid them; thus one begat another. *Sin degrees it ſelf into a greatneſs, and multiplies into a number*: If we abhor not the garment, we may be (as it) ſpotted with the fleſh: if we withdraw not from occaſions of evil, we may by the occaſions be drawn to evil; and in not abſtaining from appearances of evil, be brought to apparent evil. There is one Chapter that gives us two ſad Inſtances of this thing, *Gen.* 34. *Dinah*, out of curioſity, will needs make a viſit to the Daughters of the Land; while ſhe goes to ſee the daughters, the ſon ſaw her, (*viſamque cupit*) having ſeen her, he took her, having taken her, he lay with her, and by lying with her, defiled her. The report whereof coming to *Jacobs* ſons, they were griev'd, being griev'd, they were wroth, being wroth, they meditate revenge, meditating revenge, they ſpake deceitfully, having deceiv'd, they ſlew, and having ſlain, they fall upon the ſpoil: *How hard it is to ſin once and but once!* ſin grows upon us. Let us ſee,

2. How ſin increaſeth in others, *and infects others*; it went from one man to every man: how

how soon had the world got the name of ungodly world, or world of ungodly? 2 *Pet.* 2.5. and after the flood, how soon was the world overspread with sin from seven or eight persons? one root of bitterness defiles many, *Heb.* 12.15. *Mens ill examples are very pestilential and pernicious*, a little Leaven leaveneth the whole lump, as our Country Proverb hath it, one scabbed sheep infects a whole flock. The world grows worse and worse, *the latter days most perilous because most sinful*; and as if there had not been sin enough, some set up projects and trades of new sins, being inventors of evil things, *Rom.* 1. 30. Oh how diffusive and catching is this infection, for others will quickly be in these new-invented fashions of sin and sinning! Yet again,

3. The infection of sin is (*tantum non*) almost incurable ('tis to us impossible, and only possible with God, and that at a costly rate, by the blood of Christ, to cure this plague, and cleanse us of it) 'tis very hard to be cured, because *'tis within us*, and dwelleth in us, *Rom.* 7. 17. 20. an ulcer in the flesh is more easily cured then one in the lungs; a disease that's inward cannot be so well reacht; yea, 'tis not only in us, but *'tis rivetted in us*, 'tis gotten into the flesh and spirit, as if it were one with us, as the Leopards spots and the Æthiopians blackness. There was a leprosie so inveterate, that though they scrapt the house round about and within, and threw out the dust, though they took other stones and mortar, yet it return'd again, *Levit.* 14. When distempers become as it were natural, and are in the constitution, they are hard to be cured; 'tis

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not eaſie obliterating that which is written with a pen of Iron, and the point of a Diamond; 'tis difficult to ſoften an heart of ſtone. *Beſide*, this filthineſs hath had long poſſeſſion, even time out of mind: it pleads preſcription, ſo long a Cuſtom is become a Law, and as another Nature, *Jer.* 13. 23. yea, to ſhew how hard 'tis to be cured and rooted out, we may obſerve, that very *forceable means* have bin uſed for the cleanſing of it, yet it hath not been done: God poured out a whole flood of water, which waſht away moſt ſinners; yet ſin (as I may ſay) kept above water, and was found alive and ſtrong after the flood. When God ſent fire and brimſtone (*Hell*, as an Ancient calls it) from Heaven on that Center of ſin, *Sodom*, &c. yet ſin got out with *Lot* and his daughters. Fire and water are very cleanſing and purifying things; yet theſe you ſee have not done it. When others ſinned, the Earth ſwallowed them up, yet ſin remained, it did not dye; *the ſame ſins are ſtill in the world after all theſe judgements.* Even in the Saints themſelves, with all the forces that Faith can make, 'tis very hardly kept under, but the fleſh will be luſting againſt the ſpirit, and when their affections do not cleave to ſin; yet ſin will cleave to their affection, and it makes them cry out as burthen'd with St. *Paul*, Wretch that I am, who ſhall deliver me from this body of death! the victory is by Chriſt Jeſus; 'tis death kills ſin. And yet,

4. It lives in its effects when we are dead and gone; for *it follows us to our grave*, and there it rots our bodies; when it can no longer reach

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our ſouls to make them vile, it yet forbears not to make our bodies putrid and vile. He that ſinned not ſaw no corruption, but we that ſinned do, and ſtink within a few days, as *Lazarus* did. Oh ſinful and infectious ſin!

Thus far of the names of ſin, and how they witneſs againſt ſin; there remains only one thing more to witneſs againſt it, and that is the ſecond thing I mentioned as to ſin witneſſing againſt it ſelf. *Viz.*

2. *The Arts or Artifices that ſin uſeth to diſguiſe it ſelf*; if ſin were not an ugly thing, would it wear a vizard? or if it had not evil deſigns, would it walk diſguiſed and change its name? truth is not aſhamed of its name or nakedneſs, it can walk openly and boldly; but ſin is a cheat, a lye, and therefore lurks privily, and puts on falſe names and colours; for if it ſhould appear like it ſelf (*as it ſooner or later will to all, for converſion or confuſion*) it would fright men into dying fits, as it did the Apoſtle; and when they come to themſelves, ingage men to abhor and hate it, as he and the Prodigal did. Men would never be ſo hardy as they are to ſin, but that ſin hardens them, and hardens them by deceiving them, as the Apoſtle ſpeaks, *Heb.* 3. 13. take heed leſt any be hardned through the deceitfulneſs of ſin: Sin uſeth all manner of Arts, Methods, and Devices (*as Satan doth*) to draw us in, to inveigle us; it puts many tricks upon us, and hath all the faculties and knacks of deceiving and cheating us. I may truly ſay, that ſin hath not learnt, but taught all the deceits, the diſſimulations, flatteries, and *falſe po-*

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licies that are found in Courts; *the Stratagems* of War, *the Sophiſms* and fallacies of the Schools, *the Frauds* of Tradeſmen, whether in City or Country, *the Tricks* of Cheaters and Juglers, *the Ambuſcadoes* of Thieves, the *Pretenſions* of falſe Friends, the *ſeveral Methods* of falſe Teachers, and whatever elſe there is of *Coſenage* in the World, and practiſeth them all upon us to make us ſin.

And though it be impoſſible to reckon up all the particular ways whereby the deceitful hearts and ſins of men abuſe them; yet I will inſtance in a few, that it may be for a warning to ſinners, and a witneſs againſt ſin; and then conclude this part of our Diſcourſe.

1. Sometimes ſin perſwades us that ſuch or ſuch a thing is no ſin, though it look like a ſin, as the Devil dealt by *Eve* at firſt, and ſo deceiv'd her: ſhe was a little jealous and ſhy, that what the Serpent put her upon was evil, but he cunningly inſinuates, that however it ſeem'd to her, yet that it was not ſo: This way is the pride and wantonneſs of perſons upheld, that though theſe things are appearances of evil, yet they are not evil: but, alas, *'tis next to being a ſinner to look like a ſinner*; appearance in good is too little, in evil 'tis too much: 'tis a very hard thing to look like a ſinner, to talk and garb it like a ſinner, and not to be one; and which is the worſt on't, 'tis more then likely, that *what the Devil grants to be like a ſin is a ſin*; and they that are perſwaded otherwiſe, are deceived by him, as *Eve* was: 'tis great odds, but if we do like the picture, we ſhall like the thing: though an Idol be no God, nor like him; yet God hath utterly

utterly forbidden graven images, for they are of the Devils carving.

If this prevails not, then (2) It would perswade, that though it may be a sin in another; yet (*rebus sic stantibus*) all things consider'd, it can be none in thee, because thou art necessitated, as for a poor man to steal; but *no man is necessitated to sin, though under necessity*, sin is sin in any, in all: for though temptations may mitigate and excuse *à tanto*, yet they do not excuse *à toto*, from its being a sin, or make it no sin.

3 'Tis but one, and but this once. If sin be good, why but once? if evil, why once? *one sin though but once, is one and once too much*: Beside, when the Serpents head is in, 'tis hard keeping out the whole body; one makes way for another, 'tis almost impossible to sin once and but once. Yet then fourthly, saith sin, 'tis but a little one; *that cannot be a little sin which is against a great God, and deserves so great a punishment as death*, for the wages of sin (of every single sin) is death, *Rom.* 6. 23. I but saith sin, (5) 'tis in secret, none will see it; but this is a cheat, for 'tis impossible to sin so secretly but there will be two Witnesses, *God and Conscience know all the sins that men commit.* I but, saith sin, (6) thou wilt hate it and dread it ever after; as some go to Mass that they may distaste it, and to Plays to see the folly of them: but who would be a burnt child to dread the fire? 'tis bad making such costly experiments as may cost us the loss of our souls, 'tis dangerous medling with that which is an appearance, and may be an occasion of evil, much more to parley and tamper

tamper with sin it self. But then (7) saith sin, I promise thee thou shalt get by it; so much profit, so much pleasure, so much honour shalt thou have by it; but sins gain is loss, he that gets the world by a sin, pays too dear for it, for 'tis the loss, at least the hazard of his soul; the pleasures of sin are grievous; its honours, disgraces and shame. Did not our first Parents find it so, and do not we? the Apostle appeals, *Rom.* 6. 21. the precious substance promised, ends in a pernicious shadow, and the spoils we get by sin do but spoil us. *Sin promiseth like a God, but pays like a Devil*; sin tells us we shall not dye, but live like Gods, but we find nothing but death and such a life as they have in Hell. Sins performances are contrary to its promises: it promiseth gold, and pays dross: *If any man have a mind to true miseries, let him take sins fair promises.* Well but then, (8) saith sin, others do it, and why mayest not thou? *'Tis not what others do, but what they ought to do that we are to follow*; we must not follow any man, nor a multitude of men to do evil: if others will venture their damnation, what's that to us? 'twill be no (*Solamen miseris socios habuisse*) no comfort to have had companions in sin, and to meet them again in Hell. But, saith sin (9) 'tis but repent, and God will forgive thee: to this we have to say, that *he who promised forgiveness to them that repent, hath not promised repentance to them that sin*; beside, if sin were to cost no more but repentance, one in his wits would be loth to buy repentance at so dear a rate; *Repentance* (though it may free from greater, yet it) *puts*

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men to more grief and pain, then ever sin could afford them pleasure. But, saith sin (10) thou hast scapt well enough hitherto, no evil hath yet befallen thee: to this say, it may be 'tis so much the worse, and *not to be punished may be the worst punishment, Isa.* 1. 5. *Hos.* 4. 14 17. but what will it cost if God do awaken me? if not that, what will it cost when God shall damn me? But then saith sin (11) 'tis but thine infirmity, thou canst not help it: this is a thing (tell sin) that none but fools and children can pretend to; beside, *to plead for infirmities, is more then an infirmity,* and that which is but an infirmity to day, may become a disease to morrow, if not prevented; when once the will is ingaged, 'tis past an infirmity, and is become a sin. If these (or other like) do not prevail, then it speaks more openly; Sin, (saith Sin) either there's no such thing, there's no difference between good and evil; as all things come alike to all, so all things are alike; or saith Sin, evil is good in Gods sight, else he would judge it, *Mal.* 2. 17. his silence bids thee think that he is such an one as thy self, *Psal.* 50. but here tell sin, that this defeats and confutes it self, and proves nothing more clear then that sin is exceeding sinful: *if there be no sin,* or no difference between good and evil, to what purpose are these different words used by sin to prove that there is no difference? *to say* 'tis only in imagination and not real, is to deny that there is any such thing as sense and conscience, which every man owns, and cannot deny without denying himself and God to be. Between good and evil, there is more

more difference then between light and darkneſs, life and death, eaſe and pain, food and poyſon; and yet theſe are real, and not the differences of our fancy only. *That all things come alike to all*, is not always true, there are contrary Inſtances; and to ſay, *That all things are alike*, is never true, but is a manifeſt contradiction. *To ſay* that evil is good in Gods ſight, and that he is ſuch an one as a ſinner, is to deny God to be; for if he be not good and juſt, he is not God: but *this ſpeaks men willfully ignorant*; for the flood that drowned the old World, and the fire that fell from Heaven on *Sodom*; the Judgments which God executes in the Earth continually (of which before) do all witneſs that God is diſpleaſed with, and the avenger of ſin: as his giving us rain from Heaven, and fruitful ſeaſons, are witneſſes that he is good and doth good; and that his Sun ſhines and his rain falls on the unjuſt as well as juſt, is a greater argument of his goodneſs, which calls for repentance, and that alſo doth witneſs that ſin is evil. And indeed over and above,

If ſin were not exceeding ſinful, what need it uſe all theſe tricks and ſubterfuges? if it were not, and its deeds were not evil, why doth it avoid the light? Why (like a falſe Coyner) doth it put the King of Heavens ſtamp on its baſe metal? Why doth *Jacob* call himſelf *Eſau*, and counterfeit his Brother, if ſin were not abominable? Why do the *Gibeonites* pretend to come from far, if they had not a mind to be unknown? if it were not falſe and a Robber, why doth it creep in privily, climb up another way,

and ayoid the door? Why doth it flatter and deceive? Why doth it never keep promiſe, but breaks all that it ever made? 'tis becauſe it is ſinful ſin.

Having ſhewn what ſin is, wherein its ſinfulneſs conſuts, and proved it by many witneſſes (even *it ſelf being one*) before I come to the fourth thing, *viz.* the application and improvement of this Doctrine; I ſhall in brief ſum up the charge againſt ſin. That which ſin is accuſed for, and proved to be guilty of, is *High treaſon* againſt God, and that it attempts no leſs then the dethroning and *ungoding* of God himſelf; that it hath *unman'd* man, made him a fool, a beaſt, a Devil, and ſubjected him to the wrath of God, and made him lyable to eternal damnation. It hath made men deny God to be, or affirm him to be like themſelves. It hath put the Lord of Life to death, and ſhamefully crucified the Lord of Glory: It is always reſiſting the Holy Ghoſt: it's continually practiſing the defilement, the diſhonour, the deceiving, and the deſtruction of all men. *Oh what a prodigious, monſtrous, deviliſh thing is ſin!* 'tis impoſſible to ſpeak worſe of it then, or ſo bad of it as it is, for 'tis *hyberbolically* ſinful! there's want in the words that are, and need of more and worſe words then there are any to ſpeak its vileneſs! to ſay *'tis worſe* then death and devil, the very Hell of Hell, is not to rail at it, but to tell it its own; for 'tis the *Quinteſſence* of evil, which hath made all the evils that are, and is worſe then all the evils it hath made; 'tis ſo evil, that 'tis impoſſible to make it good, or lovely by all the Arts that can be

be uſed; poyſon may be corrected and made medicinal, if not nutritive; but ſin is ſin, and can be no other, *its nature cannot be changed, no not by a pardon.* To ſpeak as the thing is, 'tis not only ugly, but uglineſs, not only filthy, but filthineſs, not only abominable but abomination: there is not a worſe thing in Hell it ſelf, it hath not its fellow there. All this and much more may be ſaid of and againſt ſin; and having laid this ground-work, I ſhall now build upon it the fourth thing, *viz.*

4. The Application.

The Application and Improvement of the Doctrine of Sins ſinfulneſs.

1. By way of Inference for our Information in ſeveral things; as firſt in general, That *Sin is the worſt of Evils*, the evil of evils, and indeed the only evil; nothing is ſo evil as, nay, nothing is evil (properly) but ſin, nor in compariſon of it. As the ſufferings of this preſent time (of our life which are upon us) are not worthy to be compared with the glory that ſhall be revealed in us; ſo neither the ſufferings of this life or that to come, are worthy to be compared (for evil) with the evil of ſin: *No evil is diſpleaſing to God or deſtructive to man, but the evil of ſin.* 'Tis worſe then affliction, then death, then Devil, then Hell; affliction is not ſo afflictive, death is not ſo deadly, the Devil not ſo deviliſh, Hell not ſo helliſh as ſin is; and this will help to fill up the charge againſt its ſinfulneſs, eſpecially as it is contrary to and againſt the good of man.

1. Then Sin is the worſt of Evils.

Theſe four Evils that I have named are terrible indeed, and from all which every one is

ready to say, *Good Lord deliver us*; yet none of these are, all of these are not so bad as sin, and therefore our prayers should be more to be delivered from sin; and if God hear no prayer else, yet as to this we should say, *We beseech thee to hear us*, good Lord!

1. Worse then affliction and suffering.

1. *'Tis worse then any evil of affliction*; there are afflictions of several sorts, and they are all called Evils: is there any evil (of what sort, or kind, or quality soever) in the City, and I have not done it? *Amos* 3. 6. (God, you see, will owne himself the Author of it, but not of sin, that's a bastard of someothers be getting and breeding, the evil of plagues and afflictions are of Gods bringing, though of sins deserving) now indeed no affliction seemeth to be (or is) joyous for the present, *Heb.* 12 11. but though they are not to be desired, yet they may be endured; but sin is neither to be desired nor endured: any sin is worse then any suffering, *one sin then all suffering*, the least sin then the greatest suffering: What (you will say) is it worse then to be whipt, to be burnt, to be sawn asunder, &c yes; by a great deal, as appears by what our Saviour saith, *Mat.* 10. 28. fear not them that can kill, but fear him that can damn, q. d. 'tis better to be killed then to be damned, *We may more easily suffer from men, then sin against God*. One may suffer and not sin, but 'tis impossible to sin and not suffer. *They that avoid suffering by sinning, sin themselves into worse suffering*. This seems to be clear enough; yet because truths are seldom well improved till they be believed, and are seldom believed till they are well pro-

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ved, I ſhall therefore make this out more fully, That ſin is worſe then ſuffering, firſt by this Argument in general: becauſe *Sin is all evil, only evil, and always evil,* which no affliction is nor can be; in my fleſh, ſaith the Apoſtle, there dwelleth no good, no not the leaſt, and this is ever preſent with me; this cannot be ſaid of afflictions, that there is no good in them, that they dwell in and are always preſent with us: there are ſome *lucida intervalla,* Sun-ſhines in Winter. One may ſay, 'twas good that I was afflicted, *Pſal.* 119. 71. 'tis good to bear the yoke in ones youth, *Lam.* 3. 23. but one can never ſay, 'twas good that I ſinned, no, though 'twere but in my youth, *Eccl.* 11. 9. & 12. 1. All things may be corrected and made to work for our good, and we can ſay, not only God that afflicted me was good, but the affliction wrought for good, 2 *Cor.* 4. 17. but we can never juſtly ſay, that ſin did us good. Many can ſay (*periiſſem niſi periiſſem*) I had been undone had I not ſuffered; but none can ſay (*periiſſem niſi peccáſſem*) I had periſhed if I had not ſinned; no, no, 'tis by ſin we periſh and are undone: many have thankt God for affliction, but never any for ſin. Some indeed miſtake that place, *Rom.* 6. 17. as if the Apoſtle thanked God that they were ſinners, no by no means; but he thanks God that they who once were ſinners, were become obedient to the Goſpel: and the proper ſenſe and reading is, Thanks be to God, *though* ye were the ſervants of ſin (in time paſt) *yet* (now) ye have obeyed the form of Doctrine which was delivered to you, or (as the *Margine*

and *Greek*) whereunto ye were delivered. *Sin* of it self *is neither good before nor after its commission*, 'tis not good to be committed, nor good after 'tis committed, nor doth it do us any good, but hurt all our days; but other evils, though we cannot call them good before, and so desire them; yet we can call them good after, and so thank God for them.

More particularly. 1. Suffering may be the object of our choice, which sin cannot be; for that which is evil, and can be no other (and so is sin) cannot be the object of our volition and choice, *'tis contra-natural*. If men did not call evil good, and good evil, they could never love the evil, nor hate the good: nor can sin be chosen as a means to a good; for as 'tis evil and nothing else, so it doth evil and nothing else. But now *affliction*, though not chosen for it self, yet for an end (a good end and effect of it) may be chosen, yea, and rather then sin; it may be chosen, though no other good thing should follow then this, that one did no evil. Instances we have of this, as the three young Worthies, *Dan.* 3. 17. whose gallantry of spirit was such, that though they should not be delivered by their God, yet they would not (they were *holily* wilful) they would not sin against their God, nor so much as demur, deliberate, or take time to consider, whether they should suffer or sin, twas past dispute with them, brave and noble Souls that they were. The like we have of *Daniel* himself, *Chap.* 6. and of St. *Paul* in *Chap.* 20, 21. *of the Acts*, of which I spake before; I shall therefore only adde this to it, which is observable,

servable, That when he speaks of his afflictions, he calls them light, 2 *Cor.* 4. 17. but when of sin, he speaks of it as a burden that prest him down, and made him cry out, Wretch that I am! and again, we groan being burthened, 2 *Cor.* 5. *Moses* his choice is famous and celebrated all the world over; for 'twas not made when he was a Child, but when he came to (forty) years of age: and he prefer'd suffering, not only before sinning, but before honours, riches, and pleasures, accounting the worst of Christ (*Reproaches*) better then the best of the world. There is one Instance more which is more then all the rest, and that is of our blessed Saviour, who had the greatest offer made him that ever was made, and though tempted, and suffer'd by being tempted; yet he scorn'd and abhorred to sin, *Math* 4. yea, he endured the Cross, and despised the shame, *Heb.* 12. 1.-4. he met the Cross, shame, and pain, and *as an addition*, the contradiction of sinners; yet all this he endured, rather then he would sin, for *vers.* 4. 'twas striving against sin: And when St. *Peter* would have him decline suffering, he calls him Satan, and said as to him, Get behind me, *Satan*: teaching us this, That 'tis better to suffer then to sin.

2. *We may and ought to* (not only chuse suffering, and not sin, but) *rejoyce* in suffering, and that with all joy, and (in the highest degree) *glory* in tribulation; but sin is matter of shame and grief, not of joy. *James* 1 2. account it all joy, not simply joy, or a little joy, but all joy, matter, of glory, when you fall into di-

vers temptations, that is, tribulations, as Saint *Paul* ſpeaks *Rom.* 5. 3. they were temptations for tryal of faith, and the tryal thereof is the furnace of affliction, *Iſa.* 48. 10. with 1 *Pet.* 1. 6. 7. Now if any glory in their ſin, and pride themſelves in that as a glory, they glory in their ſhame, *Phil.* 3. 19. yea, if we do but fall into ſin, 'tis matter of grief and ſhame: ſo that ſuffering is as far to be prefer'd before ſin, as joy is before grief, and glory is beyond ſhame; to which this alſo may be added, That *God himſelf takes pleaſure, joy and delight in the tryals of good men*; for though he delight not to grieve the children of men, yet, *Job* 9. 23. he laughs at the tryal of the innocent; and in this ſenſe many underſtand that Text. God laughs not at them as at the wicked, by way of deriſion and ſcorn, but by way of pleaſure: juſt as a Commander in War rejoyceth when he puts a *Party*, of whoſe valour and ſkill he is confident, upon ſome dangerous ſervice: though he knows that ſome of them muſt bleed, and *perhaps* dye for it, yet it pleaſeth him to ſee ſuch ingaged in it. Thus God laughs at the tryal of the innocent, for he ſees they are men that will bide a tryal; as the excellent Expoſitor on the Book of *Job* expreſſeth it, with much more to this effect. God took pleaſure in the ſufferings of Chriſt (*as Chriſt himſelf alſo did*) and ſo he doth in the ſufferings of his people, as he did in *Jobs*, of whom God makes his boaſt to the Devils face, that he ſtill held faſt his integrity, though he were afflicted by the Devil, who moved God againſt him to deſtroy him without a cauſe, *Job* 2 3. upon

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which an ingenious and eloquent person speaks thus: Surely *one may call him more then happy* Job, *since if, as* David *tells us, the man is happy, whose sins God is pleased to cover; what may that man be accounted, whose graces he vouchsafeth to proclaim?* God then (we see) takes pleasure in and laughs at the tryal of such his Champions and Heroes: The Heathen Moralist (*Seneca*) ventur'd to say, That if there were any spectacle here below noble enough, and worthy to entertain the eyes of God, it was that of a good man generously contending with ill fortune (as they used to phrase) afflictions and sufferings. *But now*, when men sin, he laughs them to scorn; if his sons and daughters sin, it provokes him to grieve and be angry; but the sins of others provoke him to laugh at and to hate them, *Psal.* 2. 4, 5 *Psal.* 37. 13. and which is better to suffer and please, or to sin and grieve God? to undergo that which by patient suffering of it, will rejoyce and glorifie God, and give him occasion to magnifie us too? or to do that which will provoke him to be angry with us till we be consumed, and then laugh at our calamity? *Prov.* 1. 26, 27.

3. There are many blessed incouragements given us to suffering, none to sin, but all manner of discouragements against sinning: all incouragement and no discouragement to suffering; all discouragement and no incouragement to sin. *Als*, when we suffer for God, God suffers with us; but when we sin, God suffers by us: In all their (his peoples) afflictions he was afflicted, he sympathized with them, *Isa.* 63. 9. *Heb.* 4. 15.

4.15. but when he speaks of sin, 'tis *Saul, Saul*, why persecutest thou me? *Sauls* sin persecuted Christ Jesus, *Acts* 9.4. God complains of their iniquity, as a burden, as if they made a Cart of God, and loaded him with sins as with sheaves, *Amos* 2.13.

Again, when we suffer for God, he hath promised to help and assist us with counsel and comfort, with succour and support; but when we sin, God leaves us and withdraws his presence and consolations; if *Jacob* be in the fire or water, God will be with him, *Isa.* 43.1, 2. but, saith God, if you forsake me, I will forsake you, 1 *Chro.* 18 9. & 2.15.2. *Sin is a forsaking of God, and sin makes God forsake us:* now which is better, to have God with and for, or against us? if God be for us, it matters not who be against us, *Rom.* 8.31. but if God be against us, and depart from us, all is *Ichabod*, 1 *Sam.* 4.21, 22. *Job* 34.29.

Yet *once more*, sufferings for God are evidences and tokens of his love, and that we are his children and darlings, *Heb.* 12.6--8. but sin is a proof that we are not born of God, 1 *Joh.* 5. 18, 19. but are children of wrath, and heirs of the Devil and Hell: Thus the incouragements to suffering, and discouragements to sinning, speak sin the worst evil.

4 Suffering, though for sin, is designed to cure us, and kill sin; surely the remedy is better then the disease; but sin kills us, and doth strengthen sin: they that adde sin to sin, feed it, give it nourishment, and new life, and strength, its adding fuel to the fire, which sufferings are to quench and put out. *Psal.*

Psal. 119. 71. 'Twas good for me that I was afflicted, why? because before I was afflicted I went astray; *affliction is better then going astray*: the fruit is the taking away of sin, *Isa.* 27. 9. yea, to make us partakers of his Holiness, *Heb.* 12. 10. which is the end of the greatest promises, 2 *Pet* 1. 4. 2 *Cor.* 7. 1. So that God aims at the same thing in bringing threatned evils on us, as in making good promises, and making them good to us: Is not this better then sin, did that ever do such kindnesses for us? As, its mercies are cruelties, its courtesies are injuries, its kindnesses are killing (δῶρα ἐχθρῶν ἄδωρα, *Sic notus Ulysses?*) it never did (nor meant) us any good, unless men be so mad to think, that 'tis good to be defiled, dishonoured, and damned!

5. Sufferings tend to make us perfect, but sin makes us more and more imperfect. *The second* Adam *was perfected by suffering*, *Heb.* 2. 10. *& the first* Adam *was made imperfect by sinning*; and thus it fares with both their seeds and children as it did with them, a sinner and without strength, *Rom.* 5. 6. a sinner and without God, without Christ, without hope, &c *Eph.* 2. 12. But a sufferer after a while shall be perfected by the same God of all grace, who hath called him into eternal glory by Christ Jesus (and after his example) 1 *Pet.* 5 10. but the more a sinner, the more imperfect, and fitter for Hell.

6. Suffering for God glorifies God, 1 *Pet* 4. 14. and calls on us to thank and glorifie God for it, *vers.* 16. but sin dishonours God: by suffer-

ſuffering the Saints are happy, *verſ.* 14. *being Gods Martyrs*; but by ſinning ſinners are miſerable, as the *Devils Martyrs*, *verſ.* 15. and which (I pray you) is better, to ſuffer for God, or for the Devil? to be ſuffering Saints, or Sinners?

7. Sufferings for God, Chriſt, and Righteouſneſs, adde to our glory (as well as they glorifie God) but ſinning adds to our torment: That ſuffering adds to our glory, ſee *Mat.* 5. 10, 11, 12. 2 *Cor.* 4. 17. *Light afflictions work an exceeding weight of glory*; but ſin (which is exceeding ſinful) *works an exceeding weight of wrath and torment*, *Rom.* 2. 5. It heaps heap upon heap, load upon load, to make up a treaſury of wrath: which then is the greateſt evil (I ſpeak to wiſe men, judge ye what I ſay) light affliction, or heavy ſin? which is better, treaſures of glory or treaſures of wrath? or which is all one, to ſuffer, or to ſin?

Thus far I have evinced, that ſin is worſe then affliction: I, but it may be ſaid, if we ſuffer not unto death, 'tis no great ſuffering, skin for skin and all a man hath will he give for his life, but to dye is dreadful; *'tis worſe to ſin*: I ſhall therefore prove,

2. That *ſin is worſe then death*: we uſe to ſay, of two evils chuſe the leaſt, now to dye is more cheap and eaſie then to ſin: as Gods lovingkindneſs is better then life, we had better part with this then that; ſo ſin is worſe then death, we had better undergo this, then do that, *better ſubmit to death, then commit ſin*, as I hinted before from *Mat.* 10. 28. But let us compare them.

2. Sin is worſe then death.

Sin

Sin is more deadly then death, *viz.* the ſeparation of ſoul and body, the diſſolution of Natures frame and the union thereof: this (which we call Death) is apprehended as a great evil, as appears by mans unwillingneſs to dye; men will live in ſickneſs and pain, *they will be in deaths often rather then dye once*: and 'tis not only an evil in apprehenſion, but 'tis really ſo to humane Nature, for 'tis called an enemy, 1 *Cor.* 15. 26. 'Tis true, *death is a friend to grace*; but 'tis as true that death is *an enemy to nature*; and there are four things in which death is evil, and an enemy to man, and in all theſe reſpects, ſin is more an enemy to man then death.

1. Death is ſeparating; it ſeparates the neareſt and deareſt relations, yea, that which God hath joyned together, man and wife, ſoul and body: it ſeparates from Eſtates, Ordinances, &c. as I ſhewed before; thus death is a great evil and enemy; true, *but ſin is worſe*, for it brought death, and all the evils that come by death, and ſeparates man (*while alive*) from God, who is the light and life of our lives. Death ſeparates not from the love of God, that ſin doth, *Rom.* 8. 38, 39. *Iſa.* 59. 2.

2. Death is terrifying, 'tis (φοβερῶν φοβερώτατον) the King of Terrors, *Job* 18. 14. 'tis a grim Sir, a very ſowre and tetrical thing: 'tis ghaſtly and frightful, for men are not only unwilling but afraid to dye; but *all the terror that is in death, ſin puts there*, 'tis the ſting of death, 1 *Cor.* 15. 56. without which, though it kill, it cannot curſe, nor hurt any man: ſo that *ſin is more terrible then death*, for without ſin either there

there had been no death, or (to be sure) no terror in death: when the sting is taken away by the death of Christ, there's no danger nor cause of fear, *Heb.* 2. 14, 15. and the Apostle looking on the Prince of Peace, was not afraid of the King of Terrors, but could challenge and upbraid it, 1 *Cor.* 15 55.

3. Death is killing, but *sin much more*; death deprives of natural and temporal, but sin deprives of spiritual and eternal life; death kills but the body, sin kills the soul, and brings it under a worse death then the first, *viz.* the second: Men may kill us, but only God can destroy us, *i. e.* damn us, and that he never doth but for sin; so that sin is more killing then death is.

4. Death is corrupting, it brings the body to corruption, and makes it so loathsom, that we say of our dearest relations (as *Abraham* of *Sarah* when she was dead) bury her out of my sight; death makes every man say to the worm, thou art my mother, and to corruption and putrefaction, thou art my sister, *Job* 17. 14. But *sin corrupts us more then death* (for he that dyed without sin, saw no corruption) it defiles us, and makes us a stink in the nostrils of God and men, *Gen.* 34. 30. the old man and its lusts are corrupt and do corrupt us, *Eph.* 4.22. *They corrupt our souls*, and that which corrupts souls (the principal man of the man) is much worse then that which corrupts the body only; but sin corrupts *the body too while alive*, intemperance, uncleanness corrupts soul and body; so that sin is even in this worse then death. Our Saviour tells the Jews, that their great misery was not that

that they should dye, but that they should dye in their sins, *Joh.* 8 21. intimating that sin was worse then death, and that which made death a misery; better dye in an Hospital or a Ditch then in sin; 'tis better to dye any how, then sin, and dye in sin, and therefore the Father told *Eudoxia* the Empress, when she threatned him, *Nil nisi peccatum timeo*, I fear nothing but to sin. And 'twas a Princely Speech of a *Queen*, who said, She had rather hear of her childrens death, then that they had sinned. And they of whom the world was not worthy, *being too good to live long*, chose rather to dye then sin, *Heb.* 11. and many a good man (like S. *Paul*) desires to dye, because this dying will prove the death of sin. Sin is worse then death, yea, and,

3. *Sin is worse then the Devil*: the Devil is indeed a terrible Enemy, the evil and envious one, the hater of mankind, but he knows he can nor damn nor hurt men without sin: *Sin can do that without the Devil, which the Devil cannot do without sin*, and that is, *undo men*. God and the Devil are not so contrary as God and Sin; for the Devil hath something left (*viz.*) a Being which was of God: but *sin never was nor can be of God*, he is neither Author of, nor Tempter to it, *James* 1. 13. Sin made the Devil what he is (as a Devil) the Devil was not made so of God: as to man, the Devil ('tis true) doth now seek to devour him, but he cannot do it without sin, nor can he compel any man to sin. But, 3. Sin is worse then the Devil.

1. Though the Devil tempt, 'tis man that sins. *Temptations from Satan to sin, are not sins nor*

nor the way to Hell; but the very temptations of sin are sins, the way to more sins, and so to Hell. A mans own lusts are more and worse tempters then the Devil, and the Scripture speaks as if a man were not tempted (nor indeed is effectually) till his lust do it, *James* 1.14. If a man were tempted by the Devil forty days, and yet without sin as Christ was; yea, tempted all his dayes, yet if a man yield not, but the grace of God be sufficient for him, he may as St. *Paul*, glory in his infirmities, and triumph over the messenger of Satan, 2 *Cor.* 12. The Devil gives over for a season, which sinful lusts scarce ever do; they haunt men more then the Devil doth, *There is a scum of filthiness boiling or bubling up, when the Devil doth not meddle with us. Libera me à malo homine meipso*, was St. *Austins* Prayer, and should be ours; for indeed, *no man nor Devil is so bad to us, as evil-self is to us.* The Serpent beguiled me, and I did eat, was no excuse; the Devil owed me a spight, and paid it, will not apologize; 'tis man that sins, and sin that damns, either of which the Devil cannot force upon man.

2. As sin is worse then the Devil as a Tempter, and a worse Tempter; so sin is worse then the Devil as a Tormentor, and a *worse Tormentor.* The Devil is cruel enough, a roaring Lion, and many times takes possession of men, and handles them most unmercifully, and will much more torment men in Hell (as I have shewn above) but all this while the Devil is without the spirit of a man; but sin is there, takes possession of, and torments that. *'Tis a grief to be tempted*

to

to sin, but 'tis a torment to be a sinner; and God doth more for it when he pardons us, and more to our ease and refreshment, then if he did cast as many Devils out of us, as he did out of *Mary Magdalene*, or an whole Legion, as he did, *Mark.* 5. 9. Yea, in Hell, *the gnawing worm of a guilty and upbraiding conscience doth more torment men then Devils do*: 'Twould be a relief to a man in Hell, if he could but have peace in his conscience; or if he could say, that he were there without his demerit, and that his perdition were not of himself. But to eeke out this a little further, I say:

4. That *Sin is worse then Hell*; Hell is but a punishment, Sin is a crime, which hath more evil then the punishment, and is that which made Hell the punishment thereof; yea, *the greatness of this punishment argues the greatness of the crime, and the sinfulness of sin*; Gods being glorified upon men in such a way, is a clear and full proof what an evil thing it is to sin against and dishonour a God, and consequently that Hell it self doth not so much hurt (no not to man) as sin doth. Hell indeed is a dismal place of horrour and torment, the extremity of suffering, but never had an existence till sin had; nor never could admit of such names as it doth, and such torments, if sin were not there. 'Tis storied as a Saying of *Anselmes*, that if Sin and Hell were set before him, and he must go through one of them, he would rather chuse to go through Hell then Sin: *'tis sin*, 'tis sin, that's the worst of Hell, and worse then Hell: 'tis that which makes sinners cry out of the unhabitableness of devouring

4. Sin is worse then Hell.

ing fire, and everlasting burnings, which are no terrour to righteous and upright souls, as 'tis, *Isa.* 33. 14. 15. *'Tis sin that makes Hell to be Hell*; God was never angry, till sin made him so; his wrath was never kindled but by sin; now as sin made Hell, so the more sin, the more Hell, as *Tyre* and *Sidon* feel beyond *Sodom* and *Gomorrah*. If there were no Hell but such as *Cain* and *Judas* felt within them, 'twere yet a great one; and they would tell you 'twere damnation enough to be a sinner, and to feel the horrors of a guilty and accusing conscience.

Yet a little more to shew, that *Sin is the worst of Evils*.

5. Other proofs that sin is the worst of evils.

1. There is more evil in it, then good in all the Creation, that is, *it doth us more hurt then all the Creation can do us good*; when we are sick or wounded, there are many medicinal Creatures that can help to recover and cure us; but of this evil of sin there is no cure by any or all the Creatures: 'twas too hard for that good wherein we were created, and all created good ever since hath not been able to recover us from it: no, 'tis not but by God that we can be either pardoned or purged of it; all the Angels in Heaven could neither pay our debt for us, nor cleanse our hearts for us; and God himself doth new-make us, for *mending would not serve our turn*, and therefore mans recovery is called a new Creation, and the man, a new Man, created, &c. *Eph.* 4. and 'twas *David's* prayer, create in me a clean heart, *Psal.* 51. Sin is an evil past the skill and power of all the Creation to cure and cleanse.

2. There's

2. There's no evil but this to be repented of: God allows us to ſigh and groan, to mourn and lament at other evils; but *for this he calls for and requires repentance*, which is a ſevere thing, full of rebuke and diſgrace to man, though it be a grace. How great is that evil for which a man muſt cry *Peccavi*, and to bring him to the confeſſion whereof, and repentance for and from it, other evils are inflicted!

3. They are the greateſt puniſhments, which are made up of ſins: *'Tis worſe to be let alone and given up, then if men were ſent quick to Hell*; for they live but as reſerved to fill up their meaſure brimful, and to undergo the more of Hell, to grow rich in wrath, having treaſured it up againſt that day. As 'tis the beſt of comforts to have aſſurance of the love of God, and to be ſealed to the day of Redemption; ſo 'tis the ſaddeſt of judgments to be given up (as 'tis three times in one place, *Rom.* 1.) to their luſts, to an hardned heart, a ſeared conſcience, a reprobate mind; when God ſhall ſay, let him that's filthy be filthy ſtill, *Rev.* 22. 11. and they ſhall not ſee nor underſtand, leſt they ſhould be converted, *Iſa.* 6. 9, 10. a dreadful place, which is ſix times quoted in the New Teſtament, as you may ſee in the Margine.

4. Sin is the worſt of Evils, as appears by this, that God hates men for it; 'tis not only ſin, *Prov.* 6. 16. 19. but ſinners that God hates, and that for ſin: *Pſal.* 5. 5. 'tis ſaid of God, that *he hates the workers of iniquity*, not only the works of iniquity, but the workers of it: hatred is not known by judgments, the evil of ſuffering,

but 'tis known by the evil of sin which is before us, *Eccl.* 9 1, 2. 'tis for this that the merciful God saith, he that made them will not have mercy on them, nor shew them any favour, *Isa.* 27 11. and as a Learned person expresseth it, *This is the highest that can be spoken of the venom of sin, that in a sort, and to speak after the manner of men, it hath put hatred into God himself, it made the Lord hate and destroy his own workmanship.* God is Love, and Judgment his strange work; yet sin makes him out of love with men, and in love with their destruction at last; so though he delight not in the death of a repenting, yet he doth in the death of an impenitent sinner.

5. It proves Sin the worst and greatest of Evils, that *Christ is the best and greatest of Saviours*, and his Salvation the best and greatest Salvation: he came to save sinners, and to save them, not from the petty evils of sickness, affliction, and persecution, but from sin, the greatest of all evils. *Math.* 1. 21. 1 *Tim.* 1. 15. To be saved *from Egypt* was of old reckoned great; but being delivered *out of the North*, was a greater Salvation, *Jer.* 23. 8. but Salvation *from Sin* is the greatest Salvation, and therefore Sin the worst and greatest of Evils.

Sin being against God, infers:

1. His patience to be wonderful.

Having thus evinced Sin to be the worst of Evils, *the Evil of Evils*, none to be compared to it for evil; I shall now apply it more distinctly, and shew what we are to inter

From the sinfulness of Sin, as 'tis { 1. *Against God.* 2. *Against Man.*

As sin is considered against God, I infer:

1. *That*

1. *That the patience of God* with, and the long-suffering of God towards sinners, *is wonderful*; if sin be so exceeding sinful, *i. e.* contrary to and displeasing to God, then surely his patience is exceeding great, his goodness exceeding rich, his long-suffering exceeding marvellous, even to wonder! That God should intreat *Sinners* his enemies to be reconciled, 2 *Cor.* 5. 20. that God should stand at a *Sinners* door and knock, *Rev.* 3 20. that God should wait on *Sinners* to be gracious to them, *Isa.* 30. 18. is not after the manner of men, but of God; yea, the God of grace and patience and to be admired for ever! That at first God should think thoughts of good, and not of evil, of peace, and not of wrath, but visit us in the cool of the day, was a *wonder*; but that after he had imparted and commended his heart-love to us in and by his Son, *Rom.* 5. 8. and both were rejected, that he should yet continue to offer, and call, and wait, 'tis *a miracle of miracles*. What shall we say? 'tis God, who is (as his Name is, *Exod.* 34. 6. *Numb.* 10. 18. *Psal.* 86. 15. and as he was yesterday, he is to day) the God of grace and patience, *Rom.* 15. 5 and rich in it, *Rom.* 2. 4. with 2 *Pet.* 3. 9. 1 *Tim.* 1. 13.--16. yea, we are all living monuments and instances of his goodness and patience: 'tis of the Lords mercies that we all are not altogether and utterly consumed, yea, and that in Hell, *Lam.* 3. 22

1. His patience to be wonderful.

Sin is so sinful, so contrary, and displeasing to God, and hath made man so much Gods enemy, that 'tis a miracle he should find his enemies (any of them) and let them go well away: That

God who is of purer eyes then to behold iniquity, should look on the sins of men, that his eye should so affect his heart, as to grieve him, yea, that it tempts and provokes him to anger, wrath, and hatred, and that God should keep in anger (*which is like burning coals in our bosom*) and not let out all his wrath, and ease himself of his burthen by avenging himself of his adversaries, but woo and wait on sinners, Oh *the power of his patience!* Oh *the infiniteness* of his mercy and compassions! Oh *the riches* of unsearchable grace! God sees it, is not ignorant, God is sensible of it, and concern'd; for it grieves and vexeth him: God is able to right himself when he pleaseth, and yet forbears, and is patient, *Oh wonder!*

Consider yet again:

1. *The multitude of sinners* that are in the world, if 'twere but one or two, they might be winkt at, and past by; but when all the world lies in wickedness, as it doth, 1 *Joh.* 5. 19. when there is none righteous, no not one (if there had been but ten, God would have spared *Sodom*, &c. though ten thousand sinners might be there) but when there is not a man to be found that sinneth not, but all have sinned, *Jew and Gentile*, high and low, &c. Oh what grace, what patience is this!

2. Consider *the multitude of sins*, and the multitude of sins in and by every sinner; the sins are more numerous then sinners: if all men had sinned, and but once, it would have mitigated the matter; but sin hath grown up with men, that were not only *conceived and born* in sin, but

went

went astray before they could go, even from the womb; not a good thought to be found in their heart, *Gen. 6.* 5 it grows up faster then men do, they are old in sin, when young in years, they are *adding iniquity to iniquity*, and drawing it on with cords and ropes, committing it with both hands *greedily*, as if they could not sin enough; *they dare* God himself to judge them; *they drink down* iniquity like water, as if 'twere their element, and nourishment, and pleasure also: yea, and among the rest *his sons and daughters provoke him* with their sins, which go very near his heart, *Deut.* 32. 19. and yet, *behold*, how miraculously patient and long-suffering God is!

3. Consider *the length of time* in which these multitude of sinners have committed these multitudes of sins, from the beginning even till now, generation after generation: if all the world had sinned and committed all manner of sins, if it had been but for an hour or a day, it had not been so provoking: but as length of time aggravates misery, so it doth sin: God reckons up 120 years patience (after many before that) as to the old World, *Gen. 6* 3 and to *Israel*, forty years, *Heb.* 3. 17. He came to the Fig-tree of the Jewish Nation, three years in person, seeking fruit before he cut it down, or so much as gave order for it, *Luke* 13. 6, 7. He had waited longer on all these, but these were over time (*such as Landlords allow their Tenants after Quarter-day*) space given before Distraint or Ejectment. We were old enough to be damn'd when we were young, but God hath given us an

an over-plus of time, space for repentance, and hath not yet cut us down as Cumber-grounds: Oh patience!

4 Consider *that sins cry to God* against us; and the Devil to be sure is a constant Sollicitor against us. The cry of *Cains* sin went up, *Gen.* 4 10. the cry of *Sodoms* sin was great, *Gen.* 18. 20, 21. & 19. 13. the *detaining* of labourers wages crys, *James* 5. 4. and indeed all oppression crys, *Hab.* 2.8.--12. and yet God (as if he were loth to judge us, or take up reports against us) comes down to see if these things be so, and doth as 'twere put *Abraham* and his friends upon interceding; by telling them what he is about to do, *Amos* 3. 7. Oh the goodness of God!

5. There are *many aggravating circumstances* attending the sins of men (beside the greatness of its own nature) which do exceedingly provoke God: mens sins are not only many and great, but are both multiplied and magnified, they are greatned by many circumstances: men increase and heighten their sin *by not repenting* of it, and greaten their impenitence *by slighting the goodness* of God which should lead them to repentance, *Rom.* 2. which makes them inexcusable, and incapable to escape the judgment of God. *Men sin against deliverances*, as if they were delivered to do all manner of abominations, and to sin more then before, *Jer.* 7. 8. 9, 10. *Men sin against their purposes and promises*, vows, and protestations made at Sea or Land, on sick-beds, or any times of danger, and return like the dog to the vomit: They compound with God in time of fear and danger, but

but put him off with nothing, when the danger is (the more, yet as they think) over. *Men sin against means* and means of grace, they have precept on precept, line on line, yet sin still and more: whatever way God takes with them, yet nothing takes with them, as *Amos* 4 6--11. this and this have I done, yet and yet ye have not returned; mourn or pipe to them, 'tis all alike, they will not hearken: [illegible] alas, *Men sin against knowledge and conscience*; though they knew God, they glorifie him not as God; they know their Masters will, but do it not, *Rom.* 1. 21. *Luke* 12. 47. *James* 4. 17 'twere in vain to attempt it, because impossible to attain it, *viz.* to reckon up all the aggravating circumstances of mens sins, which make them more sin, for degree, multitude, and magnitude; and yet God waits to be gracious with a notwithstanding! O *grace, grace unto it!* is it not a wonder that men are spared, especially considering what quick dispatch God made with Angels that sinned! *Wonder of Grace!*

But though God be so patient beyond what we could ask or think, yet he doth sometimes, and will for ever punish sinners that repent not.

2. Therefore I infer, that sin being so contrary to God, and against his will and glory, *the judgments of God* (great, though they be) on sinners (whether here or hereafter) *are just*: God often punisheth less, never more then iniquity deserves; the greatest sufferings are no more nor less then sin deserves, *the worst on this side Hell is mercy, the worst of and in Hell is but justice.* For,

2. The judgment of God on sinners is just.

1. If

1. If we consider the Nature of God that judgeth, he is and cannot but be just, shall not the God and Judge of all the Earth do right? *Can he do, or will he do wrong*? Oh no; he layeth on man no more then is meet, that man might not enter into judgment with God, *Job* 34. 23. *Cain* could say, his punishment was intolerable, but could not say, it was unjust; though greater then he could bear, yet not greater then he did deserve. God will not argue the case with men meerly as a Soveraign, but as a Judge, who proceeds not by Will only, but by Rule: many times over when the judgments of God are spoken of in the *Revelations*, as *Chap.* 15. 3. & 16. 7. 'tis still just, and true, and righteous, *though his ways unsearchable, yet true, and just, and righteous*; he makes war in righteousness. Death is but sins due wages, *Rom.* 6. 27. therefore 'tis said, their damnation is *just*, *Rom.* 3. 8. and every sin hath a *just* recompense of reward, *Heb.* 2. 2. guilt stops mens mouths under their suffering the judgment of God, *Lam.* 3. 39. *Rom.* 3. 19. *Psal.* 51. 4. with *Rom.* 3. 4. If God judge man, God is found true; but if man judge God, man is found a lyar.

Would man complain of the Devil? (as *Eve* did) 'tis true, he is to blame, but is not so much the cause of mans sin, as man himself is; the Devil might tempt indeed, but could not compel; so that *'tis man that sins, though tempted to sin*, and though man could not prevent being tempted, yet he might have forborn to have sinned. Would man complain of God? what Action would he enter, what would he lay to his charge?

charge? did not God make him in the best of Creature-state? did not God tell him what was evil, and the danger of sinning? what (may God say as of *Israel*) what could I have done more that I have not done? so that man must say, that he hath rewarded evil to himself by doing evil, and that his perdition is of himself, *Hos.* 13. 9. *Sinners have their option and choise*, why then do they complain?

2. The *severest Judgment* of God on sinners *is just*, if we consider the nature of sin; 'tis *Deicidium* God-murther, and 'tis *just* with God to do by sinners what they would have unjustly done by him, *viz.* take away from them all good and glory, displease and destroy them, because they would him: if we consider the person sinn'd against, and the aim of sin to ungod God, what punishment can be thought bad enough? The Schools tell us, and truly that *objectively* sin is infinite; Oh what punishment can be too great for so great an evil! if its deed could have answered its intention and will, God had been no more, Oh what an horrid thing is this! As none but infinite power can pardon it, so none but infinite power can punish it sufficiently: As its aim is infinite, so is its desert, and therefore though its punishment be so, 'tis but just. *Seeing sin contains all evil, 'tis not strange that its punishment should be answerable and proportionate*: That all sin should undergo all misery, is not unjust; God renders sufferings to man but according to his doings, *Jer.* 17. 10.

3. *The judgment of God is just*, if we consider

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the ſtate of ſinners wherein they dye, which is a ſtate of impenitency, and they have thereby treaſured up this wrath againſt the day of wrath, and revelation of the *righteous* judgment of God, *Rom.* 2. 5 They that dye impenitent, continue as they dye, and ſo conſequently do ſin, and are impenitent for ever, and is it (or ſhall it ſeem) unreaſonable that everlaſting ſinning ſhould be everlaſtingly puniſhed? *'Tis no ſeverity in God to damn ſuch men for ever*; let man repair the injury he hath done, and pay the debt he owes God to the utmoſt farthing, and he ſhall go free: if he ſay he cannot, that's his crime as well as miſery, for he might have choſen whether he would have done the injury, and run into this debt. *Beſide*, he cannot plead ſatisfaction made by Chriſt, for he made none for final unbelief and impenitency, and this man never accepting Chriſt on Goſpel-terms, cannot plead his Name or Righteouſneſs to God, and there is not Salvation in any other; ſo that upon all accounts ſins ſinfulneſs clears the Juſtice and Judgments of God.

But though Gods Judgment be juſt, how great ſoever on ſinners; yet he is pleaſed to pardon and forgive ſome ſinners, and therefore I ſhall thirdly ſhew *how precious a mercy forgiveneſs of ſin is*, and that 'tis a wonder that any is pardoned. The preciouſneſs of this mercy, *viz.* forgiveneſs of ſins appears in this;

3. Forgiveneſs of ſin a wonder of mercy.

That 'tis (1) *New Covenant-mercy*, the new Covenant is called a *better* Covenant, and its Promiſes, *better* Promiſes, *Heb.* 8. 6. the old Covenant, that of works, vouchſafed no pardon; but

but this is the mercy of the new Covenant, *viz.* that of grace, *Heb.* 8 12.

Forgiveneſs of ſins is, (2) *The fruit of the precious blood of Chriſt*, which was ſhed to this end: that muſt needs be precious that coſt ſo great a price; 1 *Pet.* 1 18. we were redeemed with no leſs then blood, and no worſe blood then that of the Lamb and Son of God, which Redemption is called Forgiveneſs of ſins, *Eph.* 1. 7. *Col.* 1. 14

Yea, (3) *By forgiveneſs of ſins we have the knowledge of Salvation* (pardoned and ſaved) *Luke* 1. 77 they that have their ſins remitted are bleſt, and ſhall be bleſſed, *Rom.* 4 8.

And then, (4) By this mercy of *ſins forgiveneſs, we have eaſe and reſt for our ſouls, and cauſe to be of good cheer*; the ſenſe of pardon will take away the ſenſe of pain. *Iſa.* 33 24. what, ſick when pardoned? no, I am no more ſick; when ſin is taken away, the abiding of ſickneſs is as nothing: *The ſenſe of ſin makes us ſick, but the ſenſe of pardon makes us well*; that we can ſay, as *Pſal.* 116. 7. return, my ſoul, unto thy reſt, for the Lord hath dealt bountifully with thee: a man ſenſible of ſin, and not of pardon, can hardly ſleep or take any reſt; but when the joyful ſound of a pardon is proclaimed and received, the ſoul juſtified by faith, hath peace with God and within himſelf, and is at reſt. Though the ſick of the palſie was not cured, yet he had cauſe to be of good cheer, becauſe his ſins were forgiven him, *Mat.* 9. 2. This is called ſpeaking comfortably (or *to the heart*) *Iſa.* 40. 1, 2. comfort ye, comfort ye, my people, ſpeak comfortably

fortably to *Jerusalem*, tell her that her warfare is accomplished, is that all? no, but which is more, tell her that *her iniquity is pardoned*. 'Tis a greater comfort to hear that our sins are pardoned, then that our afflictions are at an end: it makes us able as well as willing to undergo afflictions, sufferings, and persecutions.

Now if we consider what a sinful thing sin is against God, how displeasing to him, 'tis *a wonderful thing* that God should pardon any man's sin! God doth more then man can do for himself, or expect that God should do for him; yea, it costs God more (*witness the blood of Christ*) and requires more of his power, then to heal all our diseases, and bestow all the good of this world upon us. Our Saviour tells us, 'tis easier to say to an impotent man, Arise, take up thy bed and walk, then to say, Thy sins are forgiven thee: and 'tis a declaration of his power, *Mat.* 9. 5. and when *Moses* prays for pardon of *Israels* sin, saith he, let the power of the Lord be great, *Numb.* 14. 17.--19. 'tis called Riches of mercy, *Eph.* 2. 4. and great love, and such power as by which Christ was, and we are raised from the dead, *Col.* 2. 13. & *Eph.* 1. 7. *Oh who is a God like unto thee that pardonest iniquity! Micah.* 7. 18. This is the Mystery that Angels pry into and admire, 1 *Pet.* 1. 12. God doth as 'twere act against his own word, *Gen.* 2. 17. he revokes his threatning: 'tis more then we could ask or think, 'tis beyond our reach, as 'tis expresst, *Isa.* 55. 7, 8, 9. Men (when sensible of sin) can hardly believe that God will or can do it, but are apt to say (as *Cain*) our iniquity is greater then

then can be forgiven. Mans mercy is large when it reacheth to seven times, what is Gods then that reacheth to more then seventy times seven in a day! *Mat.* 18. 21. When good men have prayed, Lord, forgive them not, *Isa.* 2. 9. *Jer.* 18. 23. yet God hath pardoned: and when himself was so put to it, as to say, How shall I pardon thee for this? *Jer.* 5 3. yet God offers it, and teacheth men what to say to him in such cases, *Hos.* 14. 1.--4. that it may be done.

4. I infer from hence, that *no sin is to be committed on any terms*, or on any account or reason whatsoever, because 'tis contrary to God, against his will and glory; this reason over-ballanceth and out-weighs any reason that can be given for sinning; let sin and sinners plead never so plausibly, how gainful or pleasureful sin is, yet (as 'twas said of a Roman Embassador, *Romanus tamen*) 'tis a sin, *i. e.* 'tis against God, which is a greater reason why it should not, then any can be alledged, why it should be committed, or so much as debated, whether it should or not: for *no reason can equal this, that 'tis against God.* 'Tis a common saying by which persons excuse their own and other mens sins, that they are no mans foes but their own, they wrong none but themselves; if that were as true as 'tis false, yet therefore sin should not be committed; but sinners are Gods foes, they are injurious to God, which is more then being so to any other or themselves: as we should do good, not only because 'tis good for us, but because 'twill glorifie God, which is an higher end (and so much higher as God is above us) so we should forbear

4. Sin not to be committed on any terms whatsoever.

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to do evil, not only because 'tis against us, but because 'tis against God, who is more to be beloved by us then our selves. To sin against God admits of many aggravations, for *'tis against God that made us*, yea, fighting against God that made us; we are all the off-spring of God, the children of God by the first nature, though children of wrath by corrupt nature: 'tis observable how the Genealogy runs, *Luke* 3. 39. which was the son of *Adam*, which was the Son of God. *Adam* was; and so were we the children of God by creation, God was our Father, who made us, and *woe to him that striveth with* (and fights against) *his Maker*, *Isa.* 45. 9. 'tis woful sinning against God as a Maker; Oh how unnatural is it to sin against our Parents! so hainous was it, that *Exod.* 21. 15. he that smiteth father or mother shall dye. Oh what is it then to smite the Father of our Spirits, the Father of our father and mother! if the Ravens of the Valley shall pick out the eyes of them that curse father and mother, *Prov.* 30. 17. what's like to come on them that make nothing of cursing God himself!

'Tis against God in whose hand our breath is, and whose are all our ways, on which account we should glorifie him, *Dan.* 5. 23. he hath our being and well-being at his dispose, he can crush us as the moth, and turn us not only to the dust, but to the hell of death: what he doth for us, and what he can do against us, do hugely and strongly oblige us not to sin against him: We are beholden to him for all the good we have: that nakedness which had once a Reverence,

paid

paid it from the creatures, would now be a ſcorn to them, if God did not cloath it: the creatures would not ſerve us, nor be ſerviceable to us, if God did not command and bleſs them; for bread we ſhould have none, or no good by it, if he did not provide and bleſs it: what could weak things do to ſtrengthen? or dead things do to keep us alive, did not his Word do more then they? we live not by bread, but by his Word. If God ſhould deny us bread by day, or ſleep by night, what would become of us? Oh how can we find it in our heart to ſin againſt God! *There are two great wonders*; the one, that God ſhould be ſo good to man, who is, and doth evil againſt him: the other, that man ſhould do evil againſt ſo good a God! O fooliſh people, and unwiſe, thus to requite the Lord!

'Tis God that preſerves our going out and coming in, and keeps us from infinite, inviſible, as well as many viſible dangers abroad and at home: if we did but know our dangers, we ſhould go in fear of our lives every moment; the Earth would ſwallow us up, the fire would burn us, the water would drown us, if God were not with us to preſerve us; he could have ſent us down to Hell long ago, and yet gives ſpace for repentance, and waits to be gracious: 'Tis true, he will at laſt judge us, and what ſhall we do? how ſhall we ſtand, if found ſinners when he riſeth up to judge terribly the Earth? what Sanctuary or City of refuge ſhall we flye to, that we may be ſecure? *Alas!* there will be no eſcaping his vengeance in that day will overtake and ruine us. Think of this, and think

whether thou canst find it in thy heart to sin, or to think it a little or light thing to sin against God, *such a God*, whatever may be pretended for it; yet let me say *this further*, that if God had not laid so many obligations on us, yet were we bound not to sin against his Soveraignty, and the Authority he hath over us; but when he humbles himself, and vouchsafeth so many kindnesses to us, 'twere a monstrous ingratitude and rebellion to sin against him, whatever profit, or pleasure might come to us thereby, or whatever reason may be alledged or pretended for our so doing.

5. I might hence infer *the beauty*, the transcendent and incomparable beauty *of Holiness*, how lovely a thing it is in the eyes of God, and ought to be in the eyes of men: this is the thing that is so agreeable and pleasing to God, so adorning and beneficial to man. The black spot of sin setteth off the beauty of Holiness (*contraria juxta se posita magis elucescunt.*) But having in a Discourse by it self (and which I have published in Print) I say, having already spoken thereunto, I refer you to that Sermon, and shall adde no more to this Head here.

Sins being against mans good, infers:

1. That they are mistaken who seek for any good in or from sin.

Secondly, I shall draw some Inferences from the Consideration of Sin, as 'tis contrary to the good of Man.

1. Then I infer, that *they are miserably mistaken that seek for any good in Sin*; as sin is, so its effects are, all evil to man: therefore (wo unto them) that call evil good, or as 'tis in the Margine, Isa. 5. 20. that say concerning evil, it is good; they think (and stick not to say as they think

think) that evil is good, and place their chief happiness in the chiefest evil, *i. e.* in sin, and (as 'tis said of *Doeg*, and such as he, *Psal.* 52. 3.) they love evil more then good. Alas, how many do not only do themselves, but take pains and pleasure to do it; yea, that think it strange that others are not so mad as they, and run not with them to the same excess of riot, 1 *Pet.* 4. 4. all which proceeds from this mistake, that evil is good, *viz.* to them, as bringing profit, honour, or pleasure to them, which is called the Lust of the Eye, flesh, and pride of life, 1 *Joh.* 2 16. from whence came the first sin, *Gen* 3. 6. but, alas, (as the event proved then, 'twill always) they gather no grapes from thorns, nor figs from thistles, *they seek the living among the dead, and may as well find ease in and from Hell, as good in or from sin*: the morsels of sin are deceitful, though called Dainties; sin is a meer cheat, with (not so much fair as) false shews it deceives the heart of the simple: the stollen waters of sin (how sweet soever they seem to be in the mouth and to the taste) will be gall and wormwood in the belly; bitterness in the latter end. All the corruption that is in the world, came in by lust, 2 *Pet.* 1 4 and all lust is deceitful, *Eph.* 4. 22. and thus the woman was first deceived, and by her the man, 1 *Tim.* 2 14 and instead of being as God, which they thought was promised, they became as the Devil, which was the thing intended and designed by him; and sin first deceived, and then slew St. *Paul*, as he speaks, *Rom.* 7. 11. It pretends as *Jael* did to *Sisera*, to bring milk and

butter in a Lordly dish, but the hammer and nail is in its heart and hand: They that serve divers lusts are deceived, as the Apostle speaks, *Titus* 3. 3. *All the servants of sin are deceived, not of sins wages, but of sins promises*; and though they sport themselves (while they play and nibble at the bait, like silly fishes) 'tis but in their own deceiving, for an evil heart hath deceived them, 2 *Pet.* 2. 13. and therefore the Apostle exhorts to take heed lest we be hardned through the deceitfulness of sin, *Heb* 3. 13. Sins first work is to deceive us, and when it hath thereby drawn us in, then it hardens, and so destroys us. But more particularly,

Whether 1. Of Profit.

1. I shall evince that *there is not, nor can be any profit to man by sin:* can that be profitable that wrongs his soul? Alas, what doth it profit a man to gain the world and lose his soul? Sin costs dear, but profits nothing; they make an ill purchase that buy their damnation: What got *Cain* by killing Christ in his type *Abel*, or *Judas* by selling his person? surely he bought damnation dear, though he sold his Saviour cheap: Take your money, saith he, I have sinned; that *I have sinned*, made him weary of his gain and life; he got Hell, or (as the saying is) Devil and all. What profit have any by that whereof they are ashamed, *Rom.* 6. 21. All the works of darkness are unfruitful (as to any good) *Eph.* 5. 11. but good works are profitable, *Titus* 3. 8. Sin is a very chargeable thing, it cannot be maintained without great cost. Men might build Hospitals at cheaper rates, then they can maintain their lusts: some mens sins cost them

them more in a day, then their families do in a week, *perhaps* in a year. Some ſtarve their families to feed their luſts, which have turned many an houſe out of door, and brought great Eſtates to a morſel of bread, beſide what comes hereafter. Luſts conſume health and wealth, *Prov.* 5. Gluttony, Drunkenneſs, Uncleanneſs are coſtly and chargeable ſins.

Object. But it may be ſaid, true, theſe are (as you ſay) coſtly ſins indeed; but what ſay you to Covetouſneſs, that frugal and thrifty, that ſaving and getting ſin? I anſwer,

That *Covetouſneſs and all its gets or ſaves is unprofitable:* For I pray conſider.

1. All is not gain that's gotten; I will tell you what a wiſe man ſaw and ſaid, *Eccl.* 5. 13. There is a ſore evil under the Sun, namely, riches kept by the owners thereof to their hurt; here are riches and riches kept, but, alas, 'tis for the owners hurt and detriment; better he had not had them, or had not kept them: did theſe profit him? yes, if hurt be profit, not elſe: Where is the profit? he can ſhew you his hurt, but not his profit. They periſh by evil travel, and he begets a ſon, but can leave him nothing, for 'tis not in his hand, *verſ.* 14. while he had them, he could not ſleep for them, *verſ.* 12. and his abundance made him poor; *perhaps* 'twas his crime that he was rich, and ſome *Veſpaſian* or other mightier then he, finding this ſponge ſwell'd and full, would needs ſqueeze him, and leave him hollow and empty. Stories tell us of times, when Eſtates have been the greateſt crimes perſons have been guilty of, though charged with

malignancy or treason. Or,

2. Consider, Covetousness it self may be a thief, and rob men of the use and comfort of their own possessions: *the covetous man doth always need, and is indeed the poorest man in the world*, *Eccl.* 4. 8. There is one alone, there is not a second (he is a single man unmarried, without a second-self) yet there is no end of his labour, yet, saith he not, for whom do I bereave my self of good; observe it, *while he gets goods, he bereaves himself of good, yea of the good of his goods.* Is this profitable? no, 'tis a sore travel: for he hath not power to eat thereof, *Eccl.* 6. 2. To fill his purse he starves his belly, and grudgeth himself victuals.

3. Consider, that though you have much, and use it much, yet it will never satisfie, and therefore must needs vex: *no satisfaction, no profit.* A mans aim is satisfaction, *Luke* 12. 19. but the eye is not satisfied with seeing, nor the ear with hearing, *Eccl.* 1. 8. Now if they cannot satisfie the senses, much less the souls of men, *Eccl.* 6. 7. and which addeth to the vexation, *the love of money increaseth faster then the money*; so that, *Eccl.* 5. 10, 11. he that loveth silver, shall not be satisfied with silver, nor he that loves abundance with increase. Well, it may be thou wilt say, none of these are my cases; if not, yet,

4. Consider that which must be thy case, thou shalt not carry away one penny of thy estate with thee; and where's the profit then? what thou leavest behind thee, is none of thine, but thou dyest the poorer for leaving thy riches behind

hind thee, and having not laid up thy treaſures in Heaven, 1 *Tim.* 6. The rich man ſaid to his ſoul, *thou haſt* goods; but thou Fool, ſaith our Saviour, thou muſt die to night, and whoſe ſhall they be? *not thine.* What doſt thou get by all thy gettings, to leave them all behind thee? and it may be to them whom of all men thou wert moſt unwilling ſhould enjoy them, *Pſal.* 39. 6. *Eccl.* 2. 18 21. To go naked out of the world, is a ſore evil, and no profit, *Eccl.* 5 15, 16. If thou enjoy all to thy dying day, yet then thou loſeſt all, and it may be doſt not only loſe it, but loſe by it; riches profit not in the day of wrath, and ſurely *that cannot be worth much while we live, that will be worth nothing when we dye.* Beſide, there is no man in more danger to loſe by getting then the covetous man, who is in the ready way to loſe his ſoul; for the love of money is the root of all evil, which while ſome have coveted after, they have gotten nothing by it but the loſs of their ſouls, being drowned in perdition, 1 *Tim.* 6 9, 10. And truly, take it here for the preſent, while 'tis in its beſt; *the pains of getting, the cares of keeping, and fear of loſing, eat out the comfort of having*; ſo that all muſt ſubſcribe to what our Saviour ſaid, *Luke* 12. 15. a mans life (neither the length, health, or comfort, much leſs the happineſs of a mans life) conſiſteth in the things he enjoyeth in this world; *life needs more and better things.* Oh what ſilly fooliſh things are ſinners! to place the good of profit, in that which is not only unprofitable, but chargeable, to pay ſo dear a price for ſo vile a commodity, to pay

after the rate of Heaven, and be put off with Hell! We laugh at the simplicity and childishness of little ones that will part with gold for a toy, for a new-nothing: but how ridiculous are they, and worse then childish, that venture precious souls for that which doth not profit! as God upbraids *Israel* of old, that they changed their glory for that which did not profit, and (*worse then that great King who sold his Kingdom for a draught of water*) they leave and part with a fountain of living waters, for a cistern, an empty cistern that hath none, yea, for a broken cistern that can hold no water, no not a drop, *Jer.* 2. 21. Sinners are often asking this question, *What Profit* is there if we serve God? *Job* 21. 15. Oh, godliness is profitable for all times, for here and hereafter, it hath the promise of both lives, this and that to come, 1 *Tim* 4.8. But let me ask them (and I wish they would often ask themselves) *What profit* is there if we sin? as *Judah* askt his brethren, *What profit* is there if we slay our brother, *Gen.* 37. 26. surely none but shame and sorrow, you may put your gains in your eyes, and weep it out; if not, a greater loss will come unto you. Thus then we have seen that no good of profit comes by sin, no not by that which is called the most profitable sin, *Covetousness*; so that our inference holds good, they are mistaken that seek good in evil.

2. Of Honor or Credit.

2. As there is no good called Profit, so none of that called Honour to be had by sin, *'tis not a creditable thing*: there are that glory in, and make boast of their sin, but they glory in their shame,

ſhame, *Phil.* 3. 19. and ſurely ſooner or later, they will be aſhamed of their glory. Sin is not a thing of good report, it doth (*malè audire*) hear ill, and hath an ill name all the world over. *Can that be honourable which is unreaſonable? can that be an honour to man which debaſeth and degrades him?* the unreaſonableneſs of ſin appears by the reaſonableneſs of the Law, ſin hath no reaſon for it; for the Law (which hath all reaſon in it) is againſt it: that ſin degrades men, I ſhewed above. Take the fine and brave things of this world, wherein men pride themſelves, and theſe cannot cover the nakedneſs of ſinners, much leſs be an ornament or honour to them, for that can never be an honour or grace to the body, which is a diſgrace to the ſoul. That cannot be an honour to men, which they are generally aſhamed to owne, at leaſt under its own name. But though all the world ſhould admire and celebrate the grandeur of ſinners, yet God accounts them vile, though they ſit at the upper end of the world, and *God is*, doubtleſs, *the beſt Judge of Honour*; that cannot be honourable to man, that is abominable to God: *Luke* 16. 15. even appearing righteouſneſs, which is highly eſteemed among men, is an abomination in the ſight of God, much more then is ſin it ſelf. Again,

3. *There is none of the good called Pleaſure to be had from or by ſin:* 'tis true indeed, the pleaſures of ſin are much talked of, and we read of ſome that take pleaſure in unrighteouſneſs, 2 *Theſ.* 2: 12. and of ſome (impudent and brazen-fac'd that they were) who though they knew the Judg- 3. Of Pleaſure.

Judgment of God, yet took pleasure to do, and in them that did, such things as were worthy of death, *Rom.* 1. 32. and there were that lived in pleasure on the earth (and seemed to grow fat by it) nourishing themselves, *but 'twas for the day of slaughter*, *James* 5. 5. Notwithstanding all this, we doubt not to make it evident, that there is no such thing (as they talked of or dreamt of) pleasure in, from, or by sin. *Pleasure is the contentment and satisfaction of a mans mind in what he doth or hath*; but sinners have none of this from sin. For,

1. The God that searcheth their hearts, and knows what's there, tells us that there is *no peace* to the wicked, *Isa.* 57. 21. the Septuagint read it οὐκ ἐστὶ χαίρειν, there is no joy, nor peace, nor pleasure, no serenity, nor one Halcyon-day, for they are like the raging Sea, casting up mire and dirt, by reason of its rowling and disquietment: Men (to our appearance) seem to laugh, and be merry, but God sees that they have no peace within; and I had rather believe the God of Truth then lying men, for lye they do when they say, they have peace or pleasure in sin; *Solomon* said of laughter, it was mad, and of mirth, what does it? yea more, in the midst (or heart of laughter) the heart is sad.

2. The nature of the thing, *viz.* sin cannot afford pleasure, it being *contra-natural* to man: and therefore the Heathen Philosophers could say, that punishment succeeds guilt at the heels; like that, *Gen.* 4. 7. if thou do evil, sin lies (*dogging*) at the door. Another saith more expressly, that punishment doth not only succeed sin,

ſin, but they are born together, and are *Twins*: For they that deſerve puniſhment, expect it, and who ever expects it, ſuffers it in a degree; ſo that the ſinner is his own tormenter, and ſin his torment: our knowledge of having miſcarried will return and complain of the abuſe, and the impreſſions of the fault will bring fear, which fear hath torment, if there were not more to come; *the upbraids of conſcience mar the mirth, and make the pleaſure very diſpleaſing.* What pleaſure can it be to feel the upbraids of meat, though it taſte pleaſantly? poyſon it ſelf is ſweet to the taſte, but not therefore pleaſant: regrets and ill-ſavouring belchings do not ſpeak pleaſure. Whatever croſſeth and thwarteth Nature, is a puniſhment, *not a pleaſure*, and ſo is ſin to primitive and created Nature; if cuſtom and a ſeared conſcience ſeem to deny the ſenſe of ſuch regrets, yet that argues the caſe the worſe; for what pleaſure can that be that benums a man, and makes him not only ſtupid, but dead? and they that live in ſuch pleaſures, are (by the infallible truth declared to be) dead while they live, 1 *Tim.* 5. 6. When ſtupidity may paſs for pleaſure, and death for life, or dreams for enjoyments, theſe then may have a large ſhare. But,

3. There can be no ſatisfaction, but of neceſſity much vexation, becauſe of the boundleſs and infinite deſire in the heart of man, which this cannot fill up, but diſappoints: Luſts are like the Horſleech and the Grave which have never enough, but cry, give, give; *the deſire argues want, and to deſire again, argues the continuance*

of

of want; hence 'tis, that sinners shift so often, or (as the Apostle speaks) serve divers lusts; which changes and varieties *clearly evince* the poverty of their entertainments, and emptiness of their pleasure. While men seek to quench the thirst of sin by giving it salt water to drink, they do but increase it; and indeed every man may find it much more easie, pleasant, and satisfactory to him, to mortifie then to gratifie sin, to deny then fulfil the desires of the flesh. For men to be ever contradicting and swimming against the stream of their conscience, which tells them they ought not to sin, and if they do, chides them for it, must needs be uneasie and unpleasant: mens sins make them sick (as *Amnons* did) so far are they from being pleasures: To desire the presence of what's absent, or the absence of what's present, or the continuance of what cannot be kept, or the continuance and keeping whereof would surfeit them (as the constancy of drunkenness and intemperance doth do) must unavoidably be very tedious; and such men, even in the fulness of their sufficiency (to allude to that in *Job*) cannot but be in straights: *if they gratifie one, they displease another of their lusts*; as, if they gratifie pride and prodigality, they displease covetousness, and so are still far from pleasure, being ev'n distracted and slain by one or other of their lusts all the day long; they have fightings without and within, and good men are not more persecuted by the Devil and wicked world, then these men are tormented by their irregular and inordinate fleshly appetites, and carnal inclinations.

But yet for all this, men are loth to believe this, which (say they) crosseth Scripture expression and their experience: the Scripture mentions the pleasures of sin, *Heb.* 11.25. and we find the pleasure on't. Thus men are apt to plead for sin, and be its Advocate, and can hug any Scripture that doth but speak of (though it disown and disallow) any such thing as sinful pleasures: As to that misunderstood Text, let me say this, that *Moses* cannot be charged with any sin from whence he drew pleasure, and therefore by the pleasures of sin are not meant such as flow from, but such as lead unto sin; he declined the pleasures which would have inclined him to sin. Pleasures are allurements and baits to draw to sin, as it was to *Eve*, the Tree was pleasant to the eyes, and inviting; but the taste and digestion found no pleasure, but bitterness from the fruit: thus *Moses* lived where pleasures were, and such as tended or were abused to sin, yea, such as he could not have enjoyed without committing the great sin (which the *Egyptians* did) *viz.* afflicting the people of God, and being cruel to them, instead of delivering them. So that this Scripture speaks nothing in favour of sin, or that there are any pleasures to be had by or from it.

Yet if we should take the Text as interpreted by them, all that can be said of it, is but this, that it speaks as they think, not that there are (but there are thought to be) pleasures of sin. *'Tis an ordinary thing for the Scripture to speak of such a thing, as if it were,* and to say it is, *which is but supposed to be by others.* As for instance

ſtance, 1 *Cor.* 8. 4-6. there are Gods many, and Lords many, not that really there was any ſuch, but by others they were reckoned ſuch: So in this Text he ſpeaks (after the manner of men) concerning the pleaſures of ſin, as they are reputed; and this is confirmed by a paſſage of the Apoſtle, 2 *Pet.* 2. 13. they *count* it pleaſure to riot in the day-time; 'tis no pleaſure, but they *accounted* it a pleaſure; 'twas none, for they did enjoy but a *mock-ſport* or pleaſure, while they *ſported* themſelves in their own *deceivings*: ſo that in counting it pleaſure to riot, they deceive themſelves; they ſuppoſe it a ſport and pleaſure, but 'tis not ſo. Yet again,

If there be any pleaſure, it can be but to the body and ſenſual part of man, which is a pleaſure to the beaſt, not to the man: the body is but the caſe of man (*a mud-wall Cottage thatcht over with hair*) 'tis the Soul that is the excellency and glory of man, the τὸ πᾶν & τὸ ἔιναι τῆς ἀνθρώπου the man of the man, and whoever will take right meaſure of what's good or evil to man, muſt take it eſpecially with reſpect and relation to the Soul. He much miſtook the Nature of his Soul, who bid it take eaſe in eating and drinking; alas, *the Soul cannot feed on fleſh*, 'tis a Spirit, and muſt have a diet peculiar and proper, *i. e.* ſpiritual. Very uſually the pleaſures of the body prove the Souls pain: to eat and drink is the bodies pleaſure, but gluttony and drunkenneſs (which are the ſins of eating and drinking) are the Souls pain, and many times the bodies too: To take reſt when weary, is the joy bodies pleaſure, but to be idle (which is the ſin

of rest and ease) is an affliction and trouble to the Soul.

Yet further, That which men call the Pleasure of sin, is both their disease and punishment: many laugh, and are merry from the sicklineſs and distemper they are under, as they say of them that are bitten by the *Tarantula*, they laugh themselves to death: Some are such ticklish things, that they will laugh at the wagging of a feather; but this is an Argument of their weakneſs and folly, *true ill disease*. Many persons take pleasure in eating lime, mortar, coals, and such like trash, but 'tis from a disease which vitiates and corrupts their palate, else they would not feed on ashes, had they not the *Greensickneſs* disease: so whoever pretends to find pleasure in sin, proves himself distemper'd and diseased, and under the old radicated disease of being in sins, yea, dead in them.

'Tis as a disease, so a punishment, because 'tis false pleasure, and *what truer misery then false joy?* 'tis like his pleasure who receives much money, but 'tis all false coyn; or his who dreams of a feast, and awakes so hungry and vext, that he could eat his dream; and on this account sin should be doubly hated, *because ugly, and because false*, because it defiles, and because it mocks us. But,

Yet again, If there be any pleasure, 'tis but for a season, *a very little while*, 'tis soon over and gone, like the crackling of thorns under a pot; the triumphing of the wicked is *short*, and the joy of the Hypocrite is but *for a moment*, Job 20. 5. but the miseries of sin may be, yea, (without

out repentance) will be Eternal: so that as the sufferings of this present life (to the godly) are not worthy to be compared with the future glory; so the pleasures of the wicked are as nothing (take the best of them) not to be compared with the future misery: certainly *they are woful and ruful pleasures that men must repent of, or be damned for to all Eternity.*

Upon the whole then, the inference is undeniable, that there is *no good* (of profit, honour, or pleasure) *to be had by sin,* and that they who seek for all or any of them there, do as they that would seek ease in Hell, the very place and Element of torment. If good be not good, when better is expected, how miserably vexatious must the disappointment be? when men look for good and peace, but behold evil and trouble (yea, and nothing else) comes upon them: when they bless themselves, and say (as, *Deut.* 29. 19.) we shall have peace, though we walk in the imaginations of our heart, to add drunkenness to thirst, the Lord will not spare them, but then the anger of the Lord and his jealousie shall smoak against them; and when they shall say, peace and safety, then sudden destruction will come upon them (as travel upon a woman with child) and there will be no escaping, 1 *Thes.* 5. 3.

There are some other inferences yet to be spoken to, and of them I shall say but a few things in brief. Sin being so sinful,

2. Time spent in sin is worse then lost.

2. I infer, that *time spent in sin is worse then lost.* Most of the pastime in the world is lost time, but sinning time or time spent in sin, is worse

worse then loss: it must be accounted for, and *who can give a good account of evil doing*? while men live in sin, they do nothing but undo themselves. Man was not sent into this world only to eat, drink, sleep, and play (much less to sin, yea, that he might not sin) but as into a great Work-house, to work for the glory of God, *Joh.* 17. 4. and so to work out his own Salvation, and that with fear and trembling, *Phil.* 2. 12. but *they that live in sin, work out their damnation*, and many times without fear or trembling; of which they will have great store when they come to receive their just doom and damnation. *Time is a most precious Commodity*, for on this moment depends Eternity, and as men sow in this seed-time, they will reap in that harvest: Time is *a Prophet for Eternity*, as men live here, they are like to live for ever: they that sow sin, must reap death, *Galat.* 6. 8. Time is to be redeemed, *Eph.* 5. 16. and every day to be numbred, greatly valued and improved, that we may apply our hearts to wisdom, *Psal.* 90. 12. and *this is wisdom*, the fear of the Lord, and this understanding, to depart from evil, *Job* 28. 28. *This is wisdom*, to know and do what is the acceptable will of God, *Mat.* 7. 24. *Eph.* 5. 15--17. We may be said to be, but not to live, if we live not to God, and all time that is not so spent, is but miss-spent, and worse then lost: poor distracted persons that have lost their understanding, wear out their days to less loss and disadvantage then sinners do.

3. They that mock at sin are worse then fools.

3. Then *they that make a mock at sin, are worse then fools and mad-men*: fools make a mock

mock at sin, *Prov.* 14. 9. tell them (as *Lot* did his sons in Law) the danger they are in, the judgments that hang over their head, and our is to them (as *Lot* was to them) as one that mocketh, *Gen.* 19. 14. they laugh at it, as if God were not in earnest when he threatens sinners, and as if they that preach against sin, were but ridiculous persons. Its a sport to fools to do mischief, *Prov.* 10. 23. and there are that sport themselves in their way to Hell, as if 'twere but a recreation! Oh what fools are they that laugh at their own folly and destruction too! 'Tis a devilish nature in us to mock at the calamity of others, but to laugh at our own, seems to be worse then devilish! There are many, *too many*, that mourn under affliction, yet laugh over their sins; that sigh & weep when they feel any burden on their bodies, but make merry at that which destroys their soul! Can any thing be more mad then these, that laugh, mock, and make sport at that which is a burden and weariness to God, *Isa.* 1. 14. *Amos* 2. 13. which is the wounding, piercing, and crucifying of Christ Jesus, *Zach.* 12. 10. *Heb.* 6. 6. which is a grief to the Spirit of Consolation, *Eph.* 4. 30. which is a trouble to holy Angels, *Luke* 15. which is a wrong to, and the undoing of their own souls, *Prov.* 8. 36? and such is sin.

4. It cannot be well with men in their sin.

4. Sin being so sinful, infectious, and pernicious, *it can never be well with a man* (how well soever he be) *while he is in his sins.* Was it well with *Dives*, though he fared deliciously every day? no, it was better with *Lazarus* that lay at his gate full of sores; for that's well tha

that ends well, which it never doth with sinners: if judgment be not executed speedily, 'twill surely, for they are condemned already, being sons of death and perdition. No man hath cause to envy the prosperity of sinners, 'tis not good enough to be envied; but 'tis bad enough to be pitied; they are but fatted, and thereby fitted to destruction, *Prov.* 1. 32. the prosperity of fools shall destroy them; their folly alone doth it, but *their prosperity doth double it*, and do it with a vengeance; the prosperous sinner is in the worst case of all sinners, they are set in slippery places, and shall be cast down from their height, to the depth of destruction, *Psal.* 73. 18.

5. Sin being so sinful, *it greatly concernes persons, and hugely obligeth them to be religious betimes*, that they may prevent a great deal of sin, which without being early religious (and strictly so) they cannot possibly do: how precious and dear should that be to us, which prevents the being of what is so pernicious and destructive? how industriously careful should we be to keep our selves from that, which will keep us from happiness? and how ambitious to enjoy that, which capacitates us for the enjoying of God for ever, and gives us the first-fruits of it here? *We cannot be too soon nor too much religious*, but the sooner (and more) the better. If ever you mean to be religious, there is no time more proper then *now*, the present *now*, no day to *to day*: *Eccl.* 12. 1. remember *now* thy Creators (as the word is, *viz.* God in Christ, for he created all things by Christ Jesus, *Eph.* 3. 9. *Col.*

5. It concerns us to be religious betimes.

Col. 1. 16.) Remember *now*, in the days of thy youth, before the evil days come, when thou shalt say, I have no pleasure in them: not only no pleasure in the evil days (of sickness, death, and judgment, that evil day, which I put far from me) but I have none in the remembrance of my youthful days. *Youth is the most proper season of all our days, and* now *is the most proper season of all our youth to remember God in.* If you say, we will do that when we are old, 'tis now spring-time with us (and *no month to May*) we will think of Religion in a Winters night: Oh do not boast of to morrow, as young as thou art, thou art old enough to dye, this night thy soul may be taken from thee, and be in Hell to morrow!

Take the Wise-mans counsel, *Eccl.* 11. 9. *Rejoyce*, O young man, *in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes*: yes, Sir, with all our heart, we will take this counsel, we like it well, this is pleasing Doctrine; we had rather mind this, then to be holy, we will be debonaire and jovial, we care not for severe Preachers of strictness and devotion, we will laugh and sing, drink and dance away our time, while we have it, &c. *But* mistake not, *Solomon* speaks Ironically, and hath something else to say, take all, and then if thou rejoyce, 'twill be with trembling; rejoyce *but*; let thy heart cheer thee, *but*; walk in the ways of thine heart and eyes, *but*; but what? Know *thou*, that for all these things thou must come to judgment: and how wilt thou answer

for thy vanities and follies, thy pride and wantonness, thy drunkenness and debauchery *then?* Oh, remember thy Creator, before that evil day come, and prevent a life of sin, *which is the miserableſt life in the world:* and God hath promised, that if thou seek him early, thou shalt find him, and in finding him, thou findest all, *Prov.* 8. 17--21.

Remember him in thy youth, for memory is then in its prime and most flourishing; shall he that gave thee thy being and memory be forgotten by thee? If God should not remember thee, what would become of thee? and see what's like to become of thee, if thou forget God, *Psal.* 50. 22. *How good, how excellent soever thy memory be, I am sure thou hast a very bad one, if thou forget and do not remember thy Creator in the days of thy youth.* The young mans glory is his strength (whether of memory, &c.) and wilt thou give thy strength to sin, which is due to God? *Mark* 12. 30. Gods Sacrifices were to be young, the first ripe fruits, and the first-born (which is the strength, *Gen.* 49. 3.) were to be dedicated to God, and he will not be put off with less now. Gods chiefest Worthies have been and are his young men, 1 *Joh.* 2. 13, 14. *Gods men of valour are young men:* the Princes of this World (like the *Romans* of old) make up their Armies of young men, the flower of their Army is (*Romans juventus*) of young and strong men; and shall the King of Kings be put off with what's decrepit and worn out? no, he will not, *Mal.* 1. 8. 13. 14. go offer it to thy Governour, will he be pleased with, or accept such

persons? no; nor will God, who is a great King, *the Lord of Hosts*, whose Name is dreadful.

They that have been religious betimes, are greatly famed and honoured in and by the Scripture-Records: God is taken with, and remembers the kindness of their youth, *Jer.* 2. 2. *Abel*, though dead, is yet spoken of with an honourable testimony, even that of God himself, for serving God so young and so well, *Heb.* 11. 4. *Joseph* was very early religious; so was *Samuel*: *Jeroboams little Son* is not to be forgotten, for God hath honoured him. King *Josiah*, *Daniel*, and the three Children (or young men of *Israel*) are all inrolled in the Court of Honour and Heaven: And in the New Testament St. *John* is called the Disciple whom Jesus loved, his Bosom-favourite and Darling, and the reason usually given is, because he came to Christ, and became his Disciple, while yet very young: 'tis the command of *Timothy*, that he knew the Scriptures from a Child, 2 *Tim.* 3. 15. Many Parents are afraid to have serious and divine things taught their children, lest it make them melancholy and dispirit them; but, is there any thing better to fit them for service to God or man, than Religion? or any spirit comparable to that true greatness and gallantry of spirit which is in being afraid to sin? We should teach children moral and religious courage and bravery, *which is more in fearing to sin than to dye*; and to make *Moses* his choice, to prefer the reproaches of Christ before the treasures and pleasures of this world: and this way are the

like

like to attain better names and greater estates, to enjoy more pleasure and preferment, then any this world can confer upon them. *They are best bred, who are taught to love and serve God best*; and they attain most honour, who honour God, for them will God himself honour. I speak not in derogation of any thing that's civil, handsom, and gentile, but would press to more, to what's commendable to God, and in his sight of great price, *to remember him in the days of youth.* For evil days are a coming, sickness, old age, death is approaching, the Judge is at the door; and certainly *that's best while we are young, that will be best when we are old and dye*; and that can be worth very little at the beginning, which will be worth nothing at the end of our days: *The sins of youth will lye heavy upon an old age*; yea, if God give repentance to thee when thou art old, 'twill cost thee the dearer, that thou didst repent no sooner; and thou wilt regret it, that thou hast been so long in sin, and art now to live but a little while to testifie thy conversion. 'Twas sad with *Job* to possess the sins of his youth, *Job* 13. 23, 24. *Youthful sweets do often prove old ages bitterness*; and the pleasures while young, cost pains when old: which made King *David* pray to God, that he would not remember against him the sins of his youth, *Psal.* 25. 7. I suppose, this may suffice (though much more might be added) to shew how much persons are concerned to be religious betimes, seeing sin is a thing so dangerous and destructive.

6. To welcome the Gospel.

6. Sin being so pernicious, *how welcome should the Gospel be*, which brings the good and happi-

fying news of a Savior, and how to be saved from sin the cause of wrath, and wrath the effect of sin? how beautiful should their feet be that bring this blessed *Receipt* to us? *Rom.* 10. 15. had we the gout or stone, what would we not give for a *Recipe*, an infallible medicine to cure us? We use to welcome *Chirurgions*, though they put us to pain, and *Apothecaries*, though they bring us loathsom drugs; yea, so dear is health, that we not only thank, but reward them too: Oh, what a welcome then should Christ & his Gospel have, who come with *saving health*, to cure us of the worst of diseases and plagues, *viz.* that of sin? methinks we should press with violence, and be so violent, as to besiege Heaven, and take it by force; and we should no less hasten to receive the Gospel, and take into us the wine and milk thereof, and the waters of life, seeing we may have them so freely for coming for: indeed our Salvation cost Christ Jesus dear, but he offers it us at a cheap rate, and methinks we should not let Heaven be so thinly, and Hell so populously inhabited, when Salvation may be had at an easier rate, then going beyond Sea for it. *Rom.* 10. 6--10. with *Deut.* 30. 12--14. Oh seeing 'tis so faithful a saying, and worthy to be received, be not so unworthy as to refuse it, and with that to refuse thy own Salvation. But,

2. Exhortation.

I shall take an occasion from hence to pass to *Exhortation* and Counsel: for it may be some poor Soul or other may be prickt at heart, and cry out, as they, *Acts* 2. 37. *What shall we do*? or as the Jaylor in *Acts* 17. 30. Sirs, what must I do to be saved? Is there any hope for poor

sinners

ſinners? is there any balm in *Gilead*, or Phyſitian there? *Jer.* 8 22. yes, ſurely there is: God would never (as a Learned perſon expreſſeth it) have ſuffered ſo potent and malicious an enemy to have ſet foot in his Dominions, but that he knew how to conquer it, and that not only by puniſhing it in Hell, but by deſtroying it. He will not only pardon, but ſubdue thy ſin. If thou wilt hear him, hear then, that thy ſoul may live, hear the Call of Chriſt Jeſus, *behold, he calleth thee*, come to me, ye that are weary and heavy laden, and I will give you reſt, *Mat.* 11. All that were in debt and diſtreſs came to *David*; thou art ſuch an one, come to this *David* (for ſo Chriſt is called) take his counſel, and thou ſhalt do well, *thou ſhalt live, and ſin ſhall dye.* What's that counſel?

Repent, and believe the Goſpel, *Mark* 1. 13.

1. *Repent*, Jeſus Chriſt came to call ſinners to repentance, *Mat.* 9. 12, 13. 'twas one of the errands he came into the world about; repent then not only for, but from dead works, *Heb.* 6 1. abhor both thy ſin and thy ſelf, repenting as in duſt and aſhes, *Job* 42. 6. be full of indignation againſt, and take a full revenge upon thy ſin and ſelf, *as true repentance uſeth to do*, 2 *Cor.* 7. 11. to be merciful to ſin, is to be cruel to thy ſoul, to ſave that alive, is to put this to death; therefore ſpare it not, but repent unfeignedly from the very bottom of thy heart. Let it grieve thee that God is diſpleaſed with thee for thy ſin, but *much more* that he hath been diſpleaſed by thee, and by thy ſin; bring forth fruit worthy

1. To repent

of

of repentance, amendment of life; that thy repentance may appear to be a change of heart and life, of thy mind and manners, yea, not only a reformation, but a *renovation*, and that thou art a new man.

The goodness of God leadeth thee to repentance, he might have driven thee into it by terrors, but he gently leads thee; 'tis indeed his goodness that he will admit us to repent, but that he will call and lead to repentance, is goodness *much more*: and, Oh, what goodness is it, that he puts us to no greater penance then repentance! *Jer.* 3. 13. God might have said, thou shalt lye in Hell so many thousand years to feel the smart of thy sin, and if he had bid thee do some great thing, wouldst thou not have done it? how much more when he saith, wash and be clean (that I may allude to that of *Naamans* servant unto him) 2 *Kings* 5. 13. yea, which is *yet more*, God waits to be gracious, and is patient even to long-suffering: he might have called and knockt at thy door once and no more, but he hath stood, and knockt, and beg'd, given thee space and means, *Rev.* 2. 21. *Luke* 16. 31. and *why all this?* but that thou mightest come to repentance, 2 *Pet.* 3. 9. which if thou do not, 'tis a greater affront to God then thy former sin was; *Humanum est errare*, 'tis humane frailty to sin, but to continue in it without repentance is *Deviliſh*; 'tis to despise his goodness, *Rom.* 2. 4. 'tis to justifie thy sin, and to upbraid God with a scoff, as they did, 2 *Pet.* 3. where is the promise of his coming? But that his goodness may yet prevail, I intreat thee to consider this much more. 1. If

1. If thou repent, *thou ſhalt be forgiven*, *Acts* 3. 19. repent, and be converted, that your ſins may be blotted out: they ſhall be as if they had not been: where God gives repentance for, he alſo gives remiſſion of ſin, *Acts* 5. 31. He that hardneth his heart in impenitency ſhall not proſper; but he that confeſſeth and forſaketh, ſhall find mercy, *Prov.* 28. 13, 14. For God looketh upon men, and if any ſay, I have ſinned and perverted that which was right (*i. e. if any do repent*) he will deliver his ſoul from going into the pit, and his life ſhall ſee the light, *Job* 33. 27, 28. yea, he is not only merciful, but if we confeſs our ſins, he is faithful and juſt to forgive us our ſins, and to cleanſe us from all unrighteouſneſs, 1 *Joh.* 1. 9. Oh, how doth this oblige us to repent!

2. Repentance is (by Gods interpretation) the undoing of all the evil thou haſt committed, and the doing the good thou haſt omitted; indeed he that repents of his ſin, tells all the world, that if 'twere to do again, he would not do it; and *he that repents for not having done the will of God, doth do it in repenting*, *Mat.* 21. 30. Oh, what goodneſs is this to put ſuch a conſtruction on repentance, and ſhall we not repent!

3. *Thou wilt*, by repenting, *rejoyce all whom thou haſt grieved* by ſin; thou haſt grieved thine own ſoul, repentance will cheer it; for though it ſpring from ſorrow, it ends in joy, and will never be repented of, 2 *Cor.* 7. 10. thou wilt rejoyce the generation of the righteous; yea, there will be joy in Heaven; God and Angels will

will be glad, and rejoyce at thy return, *Luke* 15. 'Tis their sin, and greatly aggravated, *Rev.* 16. 9. that they repented not to give him glory; sin dishonours, but repentance gives glory to God; and therefore *Joshuah* said to *Achan*, *Jos.* 7. 19. confess thy sin, and give glory to God: Oh, may we rejoyce the heart, and glorifie the Name of God both at once by repentance, and shall we not repent? Oh, repent, repent; if not, know,

4. That *God hath appointed a day in which he will judge thee*, and that calls on thee (at thy peril) to repent, *Acts* 17. 30, 31. which if thou do not do, thou dost but inrich thy self for Hell, and by thy hardness and impenitent heart, dost treasure up wrath against the day of wrath, and the revelation of the righteous judgment of God. *The God that is long-suffering will not be all-suffering*, he that is a God of patience now, will (if that be abused) be a God of vengeance hereafter to the abusers of his patience. Gods Patience will be at end one day, he will wait on thee no more, no longer: he waited forty years, but then swore in his wrath, *Heb.* 3. 11. he waited three years on the Jewish Fig-tree, but at last cut it down. God hath set thee a day, and that's *this day*, to day while 'tis called *to day* hear his voice, and harden not your hearts. When this day of patience is over, if thou be found unprovided then, wo unto thee, thou art undone for ever. I pray thee, think of it, hast not grieved God enough yet? not wronged thy soul enough yet? art afraid of being happy too soon? or of going to Hell too easily

easily and cheaply? that thou wilt not repent, or delayest it; Oh, if in this thy day thou consider not the things of thy peace, thou mayst have them hid from thine eyes, and go blindfold to Hell, and be damned for ever; and then God will require payment (even *use upon use*) to the utmost farthing, *Mat.* 18. 23--34. he will be paid all that is due; for time, for talents, for means, for mercies, for patience, and forbearance, he will be paid for all: *If he be not glorified by thee now, he will be glorified upon thee then.* But, I hope, you are sensible, and I shall not need to urge or press this any further, and therefore I pass to the

2. To believe the Gospel.

Second Counsel, *believe the Gospel*; 'tis not only repentance toward God, but faith in our Lord Jesus Christ, that's required for the pardoning and purging of sin, for destroying sin, and saving thee. Repentance is not enough, for *righteousness is not by repentance, but by faith*; *Phil.* 3. 9. Prayers and tears, sighs and sorrows are not our Saviour; 'tis Jesus only that saves from sin, *Mat.* 1. 21. *None can put our sins to death, but he that died for our sins.* Do not think to compound with God; if all the riches of the world were thine to give, and thou wouldst give them all, it must cost *more then so* to have thy soul justified and saved, *Psal.* 49. 9. If all the men of the world would lend thee their blood, and thou shouldst offer it up, and with that thine own, and that of thy first-born too, *'twere all too little*, *Micah.* 6 7. bring all thy repentance and righteousness, and it cannot compensate or make amends for one sin; if all the Angels in Heaven should

should lend thee their whole stock (and 'tis a great one) yet *'twould not do*; there's no satisfaction could be made, nor any thing merited for thee, but by the Son of God; he, and he only is the Saviour from sin, nor is there any Name given under Heaven but his, whereby we must be saved, nor is there Salvation in any other, *Acts* 4. 12. Oh then look to him, and be saved, for be thy sins what they will, he can save to the very utmost all that come to God by him, for he ever lives to make intercession for them, *Heb.* 7. 25. But if thou believe not in Christ Jesus, though thou repent of sin, and live as touching the Law blameless (as *Saul* did, *Phil.* 3.) though thou be celebrated for a Saint, and mayst seem too good to go to Hell, yet *without Christ and faith in him*, thou wilt not be good enough to go to Heaven. Though there be a Christ to be believed in, who hath dyed for sinners; yet if thou believe not in him, thou mayst dye and be damned notwithstanding that. Come then, come to, and close with Christ, not with an idle or dead, but with an effectual and lively faith; *receive whole Christ*, not only Jesus but Lord, not only Saviour but Prince; *Col.* 2. 6. *be as willing* to dye to sin, as he was to dye for sin, and to live to him, as he was to dye for thee; *be as willing* to be his to serve him, as that he should be thine to save thee. *Take him on his own terms*, give up thy self wholly to him; forget thy fathers house, depart from all iniquity, and become wholly and intirely his: let thy works declare and justifie thy faith, *by purifying thy heart*, *Acts* 15. 9. by sanctifying thee, *Acts* 26.

26. 18. *by overcoming the world*, both the good and evil, the beſt and worſt, the frowns and flatteries thereof, 1 *Joh.* 5. 4, 5. as *Moſes* and the reſt did by faith, *Heb.* 11. Thus come, and thus make good thy coming to, and believing in Chriſt.

And then *thou ſhalt be ſaved*, as the Apoſtle told the Jaylor, *Acts* 16. 30, 31. believe in the Lord Jeſus Chriſt, and thou ſhalt be ſaved. Sin, *this deſtructive thing Sin*, ſhall not deſtroy them; ſin, *this damning thing ſin*, ſhall not damn them that do unfeignedly, and with their heart believe in Jeſus: as there was need of a Jeſus Chriſt, and as there is required faith in Jeſus Chriſt, ſo Salvation is aſcertain'd and enſured to them that believe in Jeſus Chriſt; *He that perſeveres to the end, ſhall find the end of his faith, the ſaving of his ſoul.* Oh then haſten to take hold on him, cloſe with him, and cleave to him, as ever you would be ſaved from your ſin and Gods wrath. Do you like the end, and not the way? is Salvation deſirable, and is not faith? without which 'tis impoſſible to pleaſe God here, or to be ſaved hereafter. Have ye not ſouls as well as bodies? would ye not be ſaved from ſin as well as from ſickneſs? haſten to Chriſt Jeſus then, the Phyſitian, the Saviour of Souls; is there any other Chriſt? is there Salvation in any other? hath God any more Sons to ſend? is there any other way to Heaven? have we not been in hazard long enough? Oh, now, come now to Chriſt, if ever there will be reaſon for it, there is now: wilt thou need him? thou doſt now: will he be lovely hereafter? he is now. Oh, methinks theſe things being ſo, we ſhould flye

like

like Doves to the windows, and not ſtand off a moment longer, leſt we dye, and dye in our ſins, and then adieu to happineſs and hope for ever. But I truſt this is not in vain, I am willing to hope, I have not preacht from, nor prayed to God in vain, expoſtulated with, and beg'd of you in vain, but that you will yet repent and believe the Goſpel.

There is yet another thing I have to exhort to on this occaſion, and that is,

3. Not to ſin again by returning to folly.

3. That you would *ſin no more*, nor return again to folly; hear and fear, and do no more wickedly: 'tis ſad to lick up vomits, and after being waſht, to wallow in the mire, the latter end of ſuch is worſe then their beginning, 2 *Pet.* 2. and better it had been for them they had not known the way of righteouſneſs, then after they have known it, to apoſtatize and depart from the holy Commandment: 'twill be difficult (next to impoſſible) to renew ſuch again unto repentance, *Heb.* 6. 6. and what can they expect but judgment, fiery indignation, and vengeance, *Heb.* 10. 26. 30. *Oh, how is, and will the ſin and condemnation of Apoſtates be aggravated!* what, after all his kindneſs, wilt thou kick with the heel againſt him! after ſin hath coſt thee ſo many ſighs and tears, and aking hearts, wilt thou make work for more! thou wilt have thy belly-full, for *the back-ſlider in heart ſhall be filled with his own ways*, he will have enough of it one day, *Prov.* 14. 14. and then cry out, Oh, what an evil and a bitter thing is Apoſtacy! Oh, this evil heart of unbelief that made me (again) depart from (after my returning to ſerve) the living God! The

The fourth and last thing I have to say is, by way of Caution, *Take heed of living in any one* (especially any known) *sin.* Let us lay aside all the remains of naughtiness, and the sin that doth most easily beset us, let's not have any *favorite-sin*, but out with right eyes, and off with right hands, rather then offend; yea, let's cleanse our selves from all filthiness of flesh and spirit (without and within) that we may perfect Holiness, and grow up to a perfect man, the measure of the stature of Christ Jesus. Shall we continue in sin? Oh no, not in one, *God forbid*, he speaks as if it were not only inconsistent, but impossible for them so to do, that have seen and tasted that the Lord is gracious: for now they see the sinfulness of sin more then they did before, as that which went about to murder God, and did indeed put the Son of God to death, and shall (say they) shall we crucifie him again? King *David* would not drink the water that hazarded mans blood; how then, how can we do any wickedness, and sin against the blood of God, which was shed to cleanse us from our sin? *Shall we take pleasure in that which put Christ to pain, and live in that which put Christ to death?* Oh no, by no means: shall his love and power have no better influences and effects then? have we put off the old man, and shall we put it on again? are we dead, and shall we not cease from sin? can we say we believe in him, and not obey him? no, no, get ye hence, all ye Idols. Thus will gracious persons and new creatures both reason and resolve the case. I caution and beseech you then to take heed of

4. Not to live in any known sin

living in any sin, whether in Thought, Word, or Deed.

Caution against
1. *Thought-sins.*
2. *Word-sins.*
3. *Deed-sins.*

1. Not in Thought-sins.

1. *Take heed of sinning in Thought*, or of Thought-sins: Seeing sin is so sinful, 'tis evil to be (though but) a thinking sinner, or a sinner, though but in thought. 'Tis too commonly said, *That thoughts are free*; they are indeed free in respect of men, they cannot judge us for them, but God can and will. Many persons that seem to be modest and sparing as to evil words and deeds, will yet make bold with thoughts, and (as the saying is) *Pay it with thinking*; such as are speculative, contemplative sinners: There are some who are so wise, as not to say with their tongues, yet such fools as to say *in their heart*, there is no God, *Psal.* 14. 1. There are some that do not actually murder, yet (by anger and envy) are murtherers *in heart* of thought, as *Joseph* accuseth his Brethren, saying, you *thought evil* against me, *Gen.* 50. 20. There are *Thought-adulterers*, who it may be never were, nor dust to be, adulterers as to fact, *Mat.* 5. 28. There are *Blasphemers in heart*, who speak it not with their mouths, as they who when they heard Christ forgiving sins, they *thought* in their heart, that he blasphemed, and thereby blasphemed him, *Mat.* 9. 3, 4, 5. Some talk of the world, and declaim against it as a vanity, who think vainly *in their heart*, that their houses shall endure for ever, *Psal.* 49. 11. So the rich man said *within himself*, thou hast good laid

laid up for many years (as if he thought theſe things his happineſs) but 'tis ſaid of the former, this their way is their folly, *Pſal.* 49. 12. and of the latter, thou fool, *Luke* 12 20 for *the thought of fooliſhneſs* (or a fooliſh thought) *is ſin*, *Prov.* 24. 9. and therefore 'tis ſaid in *Deut.* 5. 9. Take heed that there be not a *thought* in thy wicked heart, *i. e.* that there be not a wicked thought in thy heart.

'Tis true, *all thoughts of evil are not evil thoughts, as all thoughts of good are not good thoughts:* a man may think of evil, and yet his thoughts may be good; and a man may think of good, and yet his thoughts be evil. One then thinks of evil, yet with good thoughts, when he thinks of evil, to grieve and repent for it, to abhor and forſake it: and one thinks of good with evil thoughts, when he thinks of good to neglect and ſcorn it, to call it evil, and ſo to perſecute it. But thoughts of ſin may be ſinful thoughts, with reſpect to ſin paſt, or ſin to come; *with reſpect to ſin paſt*, when men pleaſe themſelves in the thoughts of their paſt ſins, when they chew the cud, and lick their lips after it, or as 'tis ſaid in *Job* 20. 12, 13. they hide (and rowl) it (as if 'twere a Sugar-plum) under their tongue; they do it over and over again by thinking of it, when they do not act it: ſo ſome underſtand that, in *Ezek.* 23. 19. She multiplied her whoredoms in calling to remembrance the ſins of her youth; *ſhe acted it over again in her memory*, in new ſpeculations of her old ſins: and on the other hand others (and it may be the ſame perſons) think ſinfully of the ſins they have

not done, grieving at, and regretting it, that they had not taken such and such occasions, and embraced such and such temptations as they had to sin. So *with respect to sins to come*, men think sinfully in plotting, contriving, and fore-thinking what sins they will do, though they do them not. Against this we are charged, *Rom.* 13.14. make no provision for the flesh (the word is) *do not project and cater for the flesh*; lay not in fuel for such fire, do not lye abed and fore-cast to fulfil the lusts hereafter, which thou canst not act at present.

That you may see the sinfulness of evil Thoughts, consider,

1. That *sinful Thoughts do defile a man*, though they never come to words or deeds, be never utter'd, never practis'd: *Mat.* 15.19, 20. Out of the heart proceed evil thoughts, murthers, adulteries, &c. and these defile the man; not only murther and adultery, but the thoughts of murthering and committing adultery defile the man, as the Text speaks, and our Savior again in another Text says as much, *Mat.* 5.22. & 28. as *Job* made a Covenant with his eyes, that he might not think (*lustfully*) of a Maid, *Job* 31.1. So should we take heed to our ways, that we may not offend, not only not with our tongue, but in our thoughts; for *they are the words of our heart, and the deeds thereof*, and all the words of our mouth, and the acts of our lives come from thence: and therefore above all keepings, keep thine heart; *Prov.* 4. 23.

2. *Sinful thoughts are an abomination in the sight of God*: God hath a special eye to the thoughts

thoughts of mens hearts, to them of good men, *Mal.* 3. 16. and to them of bad men, *Gen.* 6. 5. In good men God accepts (very often) the will for the deed, if to will be preſent with them, though to do they have not power; if they be as willing to do as to will the deed, God accepts the will for the deed, though they cannot do it, 2 *Cor.* 8. 12. *Math.* 26. 41. So when men will and think wickedly, God takes their will for the deed; as he takes the good mans will for the deed *with acceptation*, ſo he takes the wicked mans will for the deed *with abomination*: for *Prov.* 15. 26. the thoughts of the wicked are an abomination to the Lord, *i. e.* their wicked thoughts are filthy ſteams and ſtinks in the noſtrils of God. Sin is a filthineſs, and ſinful thoughts have their filthineſs as well as ſinful actions, and it's therefore ſaid, *Jer.* 4. 14. Oh, *Jeruſalem*, waſh thine heart from wickedneſs, that thou mayſt be ſaved, how long ſhall *vain thoughts* lodge within thee? the very remedy ſpeaks out the diſeaſe; if they muſt be waſht, they were filthy ſure; for ſweeping will not ſerve the turn: and what was the wickedneſs of their heart? it follows in the Text, the *vain thoughts* that were there, and theſe muſt be waſht, or they could not be ſaved, ſo abominable in the ſight of God is the villany and vanity of thoughts.

3. *Thought-ſins are root-ſins*, and the roots of all other ſins; they are the mother-ſins, actions are their iſſue, *Prov.* 4. 23. evil deeds are the off-ſpring and children of evil thoughts, the branches and fruit that grow out of this root.

Thoughts are the first-born of the soul, words and actions are but younger brothers: They are the oyl that feeds and maintains the wick, which would else go out; life-sins receive their juyce and nourishment from thought-sins. St. *James* speaks as if our thoughts were the belly and womb where sin is conceived, *James* 1. 15. Now when men would (as *Job* did) curse grievously, they curse the day and place of their birth, the womb that bare them; so do you curse sin even in the very womb that bare it, lay the ax to the root of this tree. The wickedness of mens lives is charged upon their thoughts, as having its root and rise there, *Gen.* 6.5. *Mat.* 12. 35. & 15. 19. murders, adulteries, &c. they all come out of the heart, as out of the belly of a *Trojan-horse*: one would wonder (as we do at some birds, where they lodge all winter) to see so many flocks and herds of wickedness, one would wonder whence, from what corner of the world they come; why, they all come out of the heart, *the rendez-vous of wickedness*, the common Inn that lodges all the thieves and travelling lusts that are in, and do so much mischief in this world; all the unclean streams flow from this unclean Fountain, this Ocean, and Sea of Sin. Saith holy *David*, *Psal.* 119. 113. I hate (vain) thoughts, any thoughts that are against thy Law, which I love; we all hate that which is against what we love: but why doth he hate thoughts of sin? because evil thoughts beget evil words, and evil words corrupt good, and beget ill manners; *vain imaginations beget vain conversations*: 'tis hard for them that think well to do ill, and

more

more hard for them that think ill to do well, for as the root is, ſo is the fruit, and by that the tree is known, *Mat.* 7. 17.

4. If we had no other ſins to be pardoned, yet we were to beg pardon for ſinful thoughts: *a man may think himſelf to Hell, if the ſinfulneſs of his thoughts be not forgiven him*: *Acts* 8. 20. ſaith St. *Peter* to *Simon Magus*, repent of thy thought-wickedneſs, and pray, *if perhaps* the thoughts of thine heart may be forgiven thee: if God ſhould pardon all our word-ſins and evil deeds, and leave but our thought-ſins unpardoned, we were undone for ever; yea, bleſſed *David* was ſo afraid of ſin, that he begs God to cleanſe him from his ſecret ſins, which lay lurking in his heart, and were undiſcernable there, *Pſal.* 19. if they ſhould not increaſe to more ungodlineſs (which they will attempt, and too eaſily effect) yet there is impiety and ungodlineſs enough in them to ruine us everlaſtingly: Oh, that they would think of it, that make nothing of vain thoughts, no not of evil thoughts, as if they had no evil in them!

5. *'Tis the great deſign* (and indeed argues the great power) *of the Goſpel, to bring thoughts to the obedience of Chriſt Jeſus*: 'Tis far more eaſie to reform mens manners, then to renew mens minds, the Laws of men may do that, but 'tis the Law of God doth this. Many men could live alone with their heart and thought-ſins, though they had no other company, pleaſing themſelves, and bleſſing themſelves too in their own vain imaginations, and acting ſins in their fancy: they will more eaſily ſurrender their

tongue and hand, then their heart-sins: Now the Gospel comes to throw down these strong Towers, to cast down imaginations, to conquer whole Armies of thoughts, to reduce these straggling and thievish high-way men into good order and obedience. This is the glory of the Gospel (*beyond all the Philosophy in the world*) that it hath so great influence on the hearts and thoughts of men, 2 *Cor.* 10. 4, 5.

6. Conversion begins, is carried on, and is compleated in the heart and thoughts of men. *It begins there*, while men are in (and dead in sins) they are inconsiderate, and regard not what's in their heart and thoughts; but when the grace of God comes in power, and they receive it in truth, they bethink themselves and consider, what shall we do to be saved? men are in a great quandary in their thoughts, they begin to wamble, and their bowels are turned within them: and therefore *regeneration is called the Renewing of the mind*, and Repentance is a change of mind, and the heart becomes a new heart, and when the heart is gained, all the rest follows. If the wicked forsake his thoughts, he will quickly forsake his ways, *Isa.* 55.7. *The first turn is in the thoughts*, *Psal.* 119. 59. I thought on my ways, and turned my feet unto thy testimonies; the thoughts go before, and the feet follow after: and the first motions of the Prodigal were in his thoughts, when he came to himself, *he said within himself*, I will arise and go to my father, and while he was thus thinking (which is said, while he was afar off, but taking the first step) his father saw him, and had compassion on him, &c. As

As Conversion begins, so its carried on in the heart and thoughts especially, though not only; when others study (like the Pharisees) only to make the outside look fair and beautiful, the godly man is employed about his inside, to keep his heart clean; *the prayers of godly men are chiefly taken up about their heart, Psal.* 51. 10. create in me a clean heart, and renew a right spirit within me. And (as an excellent person words it) wherein lyes the difference between sincere-hearted Christians and others? but in the keeping of thoughts, without which all Religion is but bodily exercise: Papists may mumble over their prayers, Hypocrites talk, but *this is Godliness.*

As it begins, and is carried on, so Conversion is compleated, finished, and perfected in thoughts, it ends there; for when a godly man comes to dye, his chief and last employment is about his thoughts; he hath done with works, he hath made his Will, and concluded all without him, and his speech (it may be) fails him, and then his main work and the conclusion, *the shutting up of the whole matter is in his thoughts*; so that when he comes into the new world, and continues here, and when he is going into the world to come, his main employment is about and in his thoughts: there he began, and here he ends.

7. *God keeps an account of, and will call us to account for thoughts,* as well as for words and actions: he hath a book of remembrance written for them that *think* on his Name, I, and for them that *think* on their sins too, with sinful thoughts.

thoughts. There is no thought hid from him, all things are naked and open before him with whom we have to do, *Heb.* 4. 13. or as the words may be read, before him, *to whom we are to give an account.* God knows our thoughts afar off, *Pſal.* 139. 2. long before they came out into words or actions, *Deut.* 31. 21. So the father ſaw the Prodigal, while yet afar off, *while but thinking to return:* yea, he doth ſearch and try the heart to this very end, that he may give to every man according to his way, *Jer.* 17. 9, 10. God will judge righteous judgment (not according to appearance, as men do) *as the man thinketh, ſo is he, and ſo ſhall he be judged:* man judgeth our inſide by our outſide, our heart by our works; but God judgeth our outſide by our inſide, our works by our hearts: and 'tis therefore we ſhould fear God, and keep his Commandments, becauſe God will bring, as every work, *ſo, every ſecret thing,* to judgment, whether good or evil, *Eccl.* 12. 13, 14. When the Lord comes, he will bring to light the *hidden* things of darkneſs, and make manifeſt the *counſels* of the heart, all the ſecret deſigns and projects of it, 1 *Cor.* 4. 5. and will judge the *ſecrets* of men by Jeſus Chriſt, as our Goſpel teacheth, *Rom.* 2. 16. Oh think then that for thoughts thou muſt be judged, and therefore make conſcience of them; for not only *ſcientia divina,* Gods ſcience or knowledge, but *conſcientia humana,* mans conſcience will be (one of the books opened, and) a witneſs in that day, according to which men ſhall be judged.

Well

Well then, what sayest thou, or what shall I say to thee? *hast thou thought evil?* lay thine hand upon thy mouth, *Prov.* 30. 32. not only if thou have done foolishly, but if thou have but thought evil, lay thine hand on thy mouth, *i. e.* be humbled and abased: The vanity and vileness, the folly and the filthiness of our thoughts should make us ashamed. And lay thy hand on thy mouth for prevention also, as persons when they cough lay their hand on their mouth, lest any unsavory or unseemly thing should come from them, so do thou; for that which we say in our hearts, we shall soon say with our lips, if we lay not our hands on our mouth, to stop the issue of vain thoughts from flowing out into, and infecting our lips and lives, our words and actions. This Hive of Drones will swarm, if thou lay not thy hand on the mouth: This Cage of unclean birds will be open, and they will take their flight: thy thoughts will run waste at least like water beside the Mill, if thou keep not a strong hand over them; Oh, *keep thine heart with thine hand*, with mighty power, and suppress sinful thoughts as well as keep them from expressing themselves. In relation hereunto, take these directions for thine help and assistance; for *know* this, that of thy self thou art not sufficient to think one good thought, nor to subdue one evil thought.

1. *Humbly make thine address and supplication to God*, in whose hand thy heart is, and to whom alone heart-work doth belong: he only can search it, cleanse it, new-make, and keep it. *Pray to God*, not only that past ones may be for-

given,

given, but that thy future ones may not need forgiveneſs, *beg him* to new-make thine heart, and to create a clean one in thee. Wouldſt thou be rid of ſinful thoughts, pray againſt them, *lift up a prayer*, and cry out as St. *Paul* did againſt the Meſſenger of Satan, and *pray without fainting*, that if they be not removed, yet his grace may be ſufficient for thee. *Cry out* as a Virgin would do in caſe of a Rape, and God will hear the cry of the oppreſſed, and them that groan. *Be often in ſpiritual ejaculations*, which will be as ſo many deadly darts to wound and kill ſinful thoughts: call in God to thy relief, *tell him*, thou canſt not ſtand before theſe Troops and Armies that defie *Iſrael* and *Iſraels* God, and beg him to vindicate his own Name by his own Power, as he can eaſily do; for not only the heart of Kings is in his hand, but he is the King and Ruler of all hearts, and can by his Word command them into, and keep them in order and obedience. Then,

2. Do as holy *David* did, that he might be more holy, *hide the Word of God in thine heart, that thou mayſt not ſin againſt him*, *Pſal.* 119. 11. apply the plaiſter to the ſore place, the heart is the ſeat and center of ſin, apply the Word there, lay it up, and 'twill rout and root out theſe *Canaanites* and Daughters of the Land that are a grief of heart unto thee. Sin is in the heart, hide the Word there (as in ambuſh) to cut it off upon the firſt appearance of it: *The Word of God is the ſword of the Spirit, and there's none like it to wound and kill ſin withal*: 'tis one of the weapons of our warfare, which is mighty through God

God to cast down, and cast out wicked imaginations, 2 *Cor.* 10. 4, 5. put on therefore this and the whole armour of God, that thou mayst be strong in the Lord, and in the power of his might, *Eph.* 6. He is a God that works wonders (even in this matter and of this kind) by his Word and Spirit; hide this Word then, which is the sword of the Spirit, and by which he atchieves such glorious conquests over hearts and thoughts.

3. *Begin the day with thoughts of God and good things*; let not fancies and vain imaginations get the start of thee in the morning: fancy and we were *Play-fellows* many a year, before we knew what reason and understanding was, our child-hood and youth was vanity; and you know that many times there's such an intimate acquaintance and familiarity gotten by School and Play-fellows, that its hard to break it off; but *fancy and imagination* (these childish things which yet have strong hold of, and strong holds in us) *must be cast off, before our thoughts will become obedient to Christ*, as the Apostle tel's us, 2 *Cor.* 10. 5. and therefore (mount up with the Lark) begin with God, think much and often that he sees and observes thee (*Cave tibi, spectat Cato*) this will awe thee, as it did them, *Psal.* 44. 20, 21. and so it did *David*, *Psal.* 139. 17, 18. If vanity get possession in the morning, 'twill strive to keep it all the day (*Quo semel est imbuta recens servabit odorem testa diu*) what the vessel is first seasoned with, it reserves a tang of it long after. Take a good mornings-draught to prevent the windy vapours of vain thoughts;

as soon as thou wakest, there are many Fidlers at thy Chamber door to sing thee wanton Songs, but listen not to them, *tell them*, and all the Suitors and Clients that sollicite thee, that thou art otherwise engaged, and hast business of consequence to mind; listen not to any Syrens, stop thine ear against all such Charmers, though they chant and charm never so pleasingly, for it can never be wisely nor to advantage. *Thus*, if when thou awakest, thou art with God in meditation, thou art like (when thou risest) to walk with God in thy whole conversation, and to be in the fear of the Lord all the day long.

4. If this do not do, but they haunt thee still (and like flies that are beaten off, yet they return again) then *chide and check them*, use severity and sharpness: we are (alas, that we are!) but too indulgent, courteous, and gentle to these bold intruding *Travellers*, for so they are called, 2 *Sam.* 12. 4. There came a *Traveller* to the rich man (a lust to *David* in the case of *Bathsheba*, for to that it refers) and he killed another's Lamb for this *Traveller*, this lust; if he had but examined it, he would have found it a Spye or a Vagabond, which should not have been feasted, but sent to the Whipping-post. *The reason* we have so many Pedlars come to our doors, *is because* we use to buy and take their trifles, and *the reason* so many of these wandring Beggars and Gipsies knock at our door, *is because* we give them alms and lodging: if we did but frown on them, and execute the Law upon them, we should probably have none, or less of their company.

5. *Thus*

5. *Turn away thine eyes from beholding vanity*, avoid occasions and appearances of evil; for the world is cheated by appearances and shews, and men become thieves (*occasio facit furem*) when occasion is offered them, who without it, would not *perhaps* have thought of being so: *As the heart inflames the eye, so the eye affects and inflames the heart.* Curiosity to see and hear lascivious pictures and wanton songs hath often induced persons to think such thoughts, and to do such things, as else they would scarce have dreamt of; *vain objects and vain discourses ingender vain fancies* and imaginations, and so proceed and increase to more ungodliness, 2 *Tim.* 2. 16. Therefore the Apostle would not that Christians should tell stories of fornication, uncleanness, or covetousness, they should not be so much *as named* or mentioned, *Eph.* 5. 3. such stories, (though but *Romantick*) yet leave ill impressions on the fancies of men. There needs to be a strict watch over eyes and ears, as ever we would preserve our hearts and thoughts to be pure and chast, lest we tempt the Tempter to tempt us, and make our hearts worse by occasion and custom, then they are by nature: which made King *David* beg of God to turn away his eyes from beholding vanity, *Psal.* 119. 37. and good *Job* was so much afraid of himself, that he made a Covenant with his eyes, lest he should think (unbecomingly) of a maid: *Looking produceth lusting, as lusting puts on looking*, *Mat.* 5. 28.

6. *Take heed of Idleness*: every man should have a Calling to follow, and follow his Calling, which

which is an excellent preservative from evil thoughts: *Idle persons have no business but to sin; and they that follow their Callings have no leisure to sin*; their thoughts are too intent to be diverted. Time lies heavy on some mens hands for want of imployment, and therefore they become busie-bodies, gadding and wandring about, as their Fancy or the Devil (like a wind) doth drive them, or like a Decoy doth draw and allure them, 1 *Tim.* 5 13--15. yea, these idlers or busie-bodies are joyned with evil doers, thieves, and murtherers, 1 *Pet.* 4 15. they know that their time doth, and will pass away, but they know not how to pass it away so that come what temptation will come, they seem to be ready; the wink of an eye, the holding up of a finger prevails with them; they follow the Devils whistle, and dance after his Pipe: they spend their days like Vagrants, and *their life is a meer diversion from that which is the business of it*: they cannot endure to be with themselves, and therefore visit away (most impertinently) their precious time, and adventure the loss of their precious souls, by becoming sinners for company. Our thoughts are so active and restless, that something or other they will be doing, and like unruly soldiers, if others employ them not well, they will employ themselves ill: God hath therefore in mercy appointed us Callings to take up our thoughts, that they may be not only innocent, but profitable to our selves and others. *Paradise had, and Heaven also will not be, without employment.* Idleness is an hour of temptation; and we can

have

have no excuse to stand idle in the market-place, when God himself offers to imploy us. The best way to rid our ground of weeds, is to till it; and the best way to free our hearts from evil thoughts, is good imployment; *only remember*, that thy particular Calling must not justle out, nor intrench upon thy general, nor thy being a Tradesman make thee forget that thy conversation (πολίτευμα) thy Trading must be for Heaven: *'I would be ill with thee to mind what's convenient, and forget what's necessary.* Let *Marie's* one thing be preferr'd before *Martha's* many.

7. *Love God and his Law much*, and thy thoughts will be much upon him and it; the love of God will find thy heart work enough to do: he that delights in God and his Law, will find occasion enough to meditate therein, and pleasure enough in meditating thereof day and night, *Psal.* 1 2. *Psal.* 119. 97. your soul will be where it loves, and where your treasure is, there your heart and thoughts will be, *Mat.* 6. 21. set your affections on things above, and when once your love is setled, your thoughts will center and dwell there: *Love will make you watchful and fearful, lest you should offend the Beloved of your Soul*; 'twill make you angry with, and cause you to hate all the sinful thoughts that would attempt to withdraw you, or to divert you; and 'twill make your like a tree planted by the rivers side, exceeding and beautifully fruitful, for you will be so in season; and *'tis meditation that's there likened to the watering of the river*, and that meditation flows

from delight, and that from love, as you may see, *Psal.* 1. 2, 3. Thus wilt thou grow up and prosper, and so much, that thy leaf shall not fade or wither, *vers.* 3. Thus I have endeavoured to discover the sinfulness, and endeavoured the prevention of sinful thoughts: I now proceed to Caution.

2. *Against sinful Words.*

2. Not in Word-sins. As I have endeavoured before to clear the Heart, so now to clear and cleanse the Mouth, that as there might not be an evil thought in that, so not an evil word in this: persons too many are apt to think *that words are but wind*, things that they shall not account for, and therefore are so bold and daring as to say, as *Psal.* 12. 4. with our tongue will we prevail, our lips are our own, *who is Lord over us*? we may speak what we will, and we will speak what we may: Oh, what an unruly tongue hath that man, who can say his tongue is his own! *Patient Job* in a fit of passion did say, let me alone that I may speak, and come of me what will, *Job* 13. 13. Alas, is't not thus with many, when we tell them of the sinfulness of sin and of tongue-sins, they flye in our faces, and say, hold your peace, we will speak, let there come on us what will. *Oh desperate!*

But if you will be a little serious, I would ask you (when cool and calm) this question, *Would you not live and see good days*? yes, we would, who is there that doth not desire life, and to see good days while he lives? many say, who will shew us any good? and every one says, life, life, skin for skin, and all for life. Come then, come

ye

ye children, hearken unto me, and I will teach you the fear of the Lord; what man is he that desireth life, and loveth many days that he may see good? *Keep thy tongue from evil, and thy lips from speaking guile*, *Psal.* 34. 11, 12, 13. Oh, that all the parents in the world would call their children together to read them such Lectures as this: many say, come, my children, I will teach you the way to grow rich and great, how to be fine and in fashion, &c. but few call them and say, come, my children, I will teach you the fear of the Lord, *the best wisdom*; and godliness, *the best and most enriching Trade*, good for this life, and that to come. Oh that they would ask them, would you see life? &c. yes, but how? why, if you be for life and good days, keep your tongue from evil, &c. this is confirmed in the New Testament, 1 *Pet.* 3. 10. *The next and best way to live and live well is* (as the Proverb hath it) *to keep a good tongue in our heads*, and have no evil words in our mouths: for as the Wiseman assures us, *Prov.* 21. 23. whoso keepeth his mouth and tongue, keepeth his soul from troubles: and this is *not only a political, but a divine assertion*, and is true between God and man, as 'tis between man and man.

Holy *David* was so afraid of his tongue, lest he should offend with it, that he put a bridle into his mouth, *Psal.* 39. 1. and surely *the tongue is an unruly thing*, that it must be bridled like an Horse or an Ass; yea, 'tis so unruly, that one may better rule Horses, and manage them, and more easily turn such unwieldy things as great Ships are, then keep the tongue in order; and

therefore St. *James* pronounceth him a perfect man, that offends not in word, and one that is able with ease to bridle the whole body, when he hath the mastery of his tongue, *James* 3. 2, 3, 4. Oh, *'tis a rare thing to use the tongue well!*

Now to help you against this evil, that you may not sin with your mouths, tongues, or lips (which are all one in signification) let me intreat you to consider,

1. *That sinful words are wholly forbidden us*, and the contrary to them are injoyned us; God hath told us what we shall not, and what we shall say, what words we ought not, and what we ought to use. For the *Negative*; let no corrupt, or filthy, and rotten, unsavory communication (*no kind of it, no degree of it*) proceed out of your mouth; but (*affirmatively*) that which is good to the use of edifying, that it may minister grace unto the Hearers, *Eph.* 4. 29. so again, *Chap.* 5. 3, 4. but fornication, and all uncleanness, or covetousness, filthiness, foolish talking, and scurrilous jesting and gibing, let it not be named, *i. e.* let not these be subject and matter of your discourse and talk; but giving of thanks, or *that which is graceful and thankworthy*, fit to season and edifie others by ministring grace to them, as 'twas said before: and again, *Col.* 4 6. let your speech be always with grace, let it be as becometh Saints, graceful and comely, seasoned and savory, that which may not defile any, but edifie all: *Though a Christian be not always to talk of grace, yet he is always to talk so, as to shew himself a gracious person.* Our very

very Table-talk, as well as our meat, should be seasoned with salt, it should be with the first and second course; for salt is the first put on, and the last taken off, that all may be seasoned and savory, and so should all our discourse be, and not like salt that hath lost its savour, which is not good, no not for the dunghil, *Luke* 14. 35.

2. Unless a man take heed to his words, and bridle his tongue, *that mans Religion is vain*, and consequently in vain: 'tis unprofitable, idle, and impertinent, *James* 1. 26. he doth but seem to be religious, and thereby both flatters and deceives himself: 'tis too much to seem to be evil, and too little but to seem to be good: appearance in evil is too much, but appearance of or in good, is not enough. If he seem to be religious, and doth not bridle his tongue, notwithstanding his seeming to be, he is not religious: *A seeming Religion is worse then none*; as vanity is less then nothing, *Isa.* 40. 17. He that hath a form, and but a form of godliness, denying the power thereof, is worse then he that hath not so much as a form, or makes no profession of godliness. Oh, how should this oblige us to take heed of tongue-sins!

3. *Sinful words are arguments of sinful hearts*; words are the image of the mind, and the declaration of it: as a man is known by his picture, so an heart by its words. Thou art a *Galilean*, thy speech bewrayeth or discovers thee. We may know what Country-men any are by their language, whether *French*, *Dutch*, &c. whether of the heavenly or hellish World. 'Tis

out of the abundance (*the fulneſs and overflowing of*) the heart, that the mouth ſpeaketh, *Mat.* 12. 34. broach any full veſſel, and what's there will come out; words are as the broaching of the heart, and giving it vent, and then out comes that which was within. 'Tis indeed *both poſſible and common* for perſons to ſpeak well, when they mean ill, peace is in their mouth, when war is in their heart; but that heart is hypocritical, and out of that double heart, which is full of Hypocriſie, they ſpeak with their tongues, as *Pſal.* 12. 2. *Jer.* 42. 20. ſo that if wicked men ſpeak well, yet 'tis ſtill from an evil heart of Hypocriſie, and out of that abundance of the heart the mouth ſpeaketh.

4. *Evil words corrupt men and their manners*: our great care ſhould be, not to be corrupt, and the next to that, not to corrupt others; but evil words corrupt both: *they corrupt and defile our ſelves*, *Mat.* 15. 17, 18. What goeth into the mouth (*viz.* meat) defileth not the man, but what cometh out of the mouth (*viz.* evil words) proceeds from the heart, and they defile the man. The tongue is but a little member, yet it boaſteth great matters, 'tis but as a ſpark of fire, but it kindles a great deal of wood, a world of iniquity, the whole courſe of nature, and defiles the whole body, *James* 3. 5, 6. *It defiles*, not only a mans own body and courſe, but *the body and community of them with whom we converſe too*, a little leaven leavens the whole lump: be not deceived, evil communication corrupts good manners, 1 *Cor.* 15. 33. What's the ill language or evil diſcourſe the Apoſtle means?

means? That which he had mentioned, *verſ.* 32. let us (ſay and do like *Epicures*, as they ſay and do) let us eat and drink, for to morrow we ſhall dye. *Such looſe Epicurean and Atheiſtical diſcourſes do debauch men and their manners.* Many an ingenuous and hopeful perſon hath been corrupted by ſuch ill diſcourſe: they have no good converſation, who uſe evil communication; perſons of evil words are ſeldom perſons of good manners, or if ſo for a while (for *nemo repentè fit peſſimus*) none being ſuddenly wicked, or worſt at firſt, yet they degenerate and grow immoral and ill-manner'd more and more. Lying frequently makes men at laſt ſo unacquainted with truth, that they ſcarce think any difference to be between them; and they jeſt ſo long, that they forget to be in earneſt, till awaked by the quarrels that theſe things beget in and among themſelves.

5. *The tongue is either mans glory or ſhame*, worth much or nothing, as 'tis good or evil. God made mans tongue his glory, but ſin makes it his ſhame. Saith holy *David* to his tongue, awake, *my glory*, *Pſal.* 57. 8. and *Pſal.* 16. 9. *my glory* rejoyceth; which the Apoſtle (according to the Septuagint) renders, *my tongue* was glad, *Acts* 2. 26. And when is our tongue our glory, but when it ſpeaks to the glory of God? when its words are ſavory and gracious; but if our tongue be a lying tongue, a ſlandring tongue, or any other way evil, 'tis then our ſhame. Oh, the vaſt difference that there is between a good and a bad tongue! *Prov.* 10. 20. *The tongue of the juſt* is as choice ſilver (a precious commodity)

dity) but *the heart of the wicked* (and therefore his tongue) is little worth, 'tis but dross; he pays too dear by a farthing, that pays but a farthing for that which is nothing worth: and this is so little worth, that he cannot tell how little, worth nothing, or if you will, *'tis worse then nought* in being naught. Again, *Prov.* 12. 18. there is that speaketh (*Daggers*, as we say) like the piercing of a Sword, dangerous and killing words, but *the tongue* of the wise is (not only a medicine or wholesom, but in the abstract) health. There is as much difference between a good and bad tongue, as between soundness and wounds, health and sickness. Yet once more, *Prov.* 15. 4. *an wholesom tongue* is a tree of life (which is for healing) but perverseness therein is a breach in the spirit: and a wounded spirit who can bear? or who can bear up under a broken spirit?. But,

Sixthly and lastly consider this, *God will judge us for and by our words*, as well as by our works and actions. There is a place may make us tremble, and should ingage us to take heed of our words, while we have a day to live, 'tis in *Mat.* 12 36. I say unto you, that every *idle word* that men shall speak, they shall give an account thereof in the day of Judgment; and *vers.* 37. for *by thy words* thou shalt be justified, and *by thy words* thou shalt be condemned. If we must give an account of idle, what account shall we give of filthy and ill-working words! of words that are corrupt, and do corrupt others! *Solomon* upon this account tells us, *Prov.* 18. 21. death and life are in the power of the tongue;

tongue; a man ſhall be judged and ſentenced according to it. There is ſuch a connexion between heart, tongue, and deed, that he who is judged by one, is judged by all of them, for *they agree in one.* 'Tis obſervable, that though all the charge, or moſt of it, in *Pſal.* 50. is for words, the ſin of the tongue. 1. In abuſing Gods good Word. 2. Uſing their own ill words, they gave their mouth to evil, &c. yet that the heart was conſenting, and the deed executing, *there was a concurrence and co-working of all three:* after his words are ſpoken of, ſaith God, theſe things haſt thou done, and it follows, thou thoughteſt, &c. *verſ.* 21. but I will judge thee, *viz.* for all this, yet eſpecially for thy words, according to what is ſaid, *Jude* 15. Behold, the Lord cometh to execute judgment upon all, to convince all that are ungodly among them of all their ungodly deeds, which they have ungodlily committed, and of all their (mark it) *their hard ſpeeches* which they have ſpoken againſt him: yea, againſt him in his members. 'Tis ſaid, *verſ.* 16. their mouth ſpeaks *great ſwelling words, viz.* as Murmurers and Complainers uſe to do: they will jeer the people of God, and twit them with the name of Holy and Spiritual, and utter *hard ſpeeches* againſt them; but when Chriſt comes to Judgment, he will call to account for all *the hard ſpeeches, and all the great ſwelling words,* which by way of complaint they have ſpoken againſt his members; or by way of flattery and admiration (for lucres ſake) they have ſpoken in commendation and praiſe of wicked and cruel men. Oh, take heed,

heed of tongue-sins; when *Dives* was in Hell, the part that (it seems) was most tormented, was *his tongue*; for he begs water to cool his tongue, which gives some occasion to think that (even in relation to *Lazarus*) he had sinned much with his tongue, and used hard speeches against poor *Lazarus*; for 'twas by him he would have the water brought: *In quo peccamus, in hoc plectimur*, as and in what we sin, we smart and are pained and plagued, as *Dives* with and in his tongue. *If the tongue be set on fire of Hell while on earth, Ah, how will it be set on fire when in Hell!* The sins of the mouth cry for vengeance with an open mouth, and make others cry for it too, *Psal.* 59. 11, 12, 13. the holy man (not yet King, but Prophet) prays, scatter them, bring them down, O Lord! why, *David*, why so severe, what have they done? Oh, *'tis for the sin of their mouth, and the words of their lips*, for their cursing and lying; and then he is at it again, consume them, consume them in thy wrath. This is the dreadful imprecation that the sin of their mouth occasioned this merciful and good person to make against them, and to beg God to execute it upon them. *Sad will the account be that men will have to make for speaking, as for working of iniquity.*

On all these considerations, let me beseech you to take heed as to your words, and, 1. *let your words be few*; and that not only in your commerce and conversation with men, but in your addresses to God, *Eccl.* 5. 2. God is in Heaven, and thou upon Earth, therefore *let thy words be few*; which is much of the meaning

of

of our Saviour in the Prayer which he taught his Disciples, as will appear by comparing the 6, 7, 8, 9. *verſ.* of *Mat.* 6. 'Tis a vanity that attends men in Religion, that they think to be heard for their loud and much ſpeaking; *ſilence were better then ill-ſpeaking, yea* (and many times) *then much-ſpeaking.* 'Tis true, there is a time to ſpeak, as there is to be ſilent (and happy they that improve it well) but yet 'tis ſeldom that a multitude of words are without ſin; and therefore he that refraineth his lips is wiſe, *Prov.* 10. 19. *Silence diſcovers wiſdom, and conceals ignorance*, and 'tis a property ſo much belonging to wiſe men, that the Oracle tells us, *Prov.* 17. 28. That a fool when he holds his peace, is accounted wiſe, and he that ſhuts his lips, is eſteemed a man of underſtanding: And as a very worthy and noble Perſon expreſſeth it, *If ſilence were as much in faſhion, as 'tis charitable to mankind to wiſh it, the Regions of Hell would be far thinlier peopled, then now they are like to be.* Many have repented for uſing their tongues too much; 'tis true, a man that holds his peace may offend with his tongue, but 'tis a more ſcarce and ſeldom crime, then that of much (which is uſually too much) ſpeaking. 'Tis Goſpel-doctrine which teacheth us to be ſwift to hear, and ſlow to ſpeak, *James* 1. 19. *Moſes*'s imperfection or defect would be an excellency in ſome perſons, *to be ſlow of ſpeech*; and 'twere well with ſome, if they had got ſuch a cold, as would keep them from ſpeaking. Oh, the *prittle, prattle* that abounds among the *buſie bodies* of this world! and there are many, not only vain, but *unruly* talkers,

talkers, *Titus* 1. 10. that a man had need of more patience to hear them, then to hear the beating of an unbraced Drum: and, alas, 'tis not only the chat and tattle of idle Gossips (such as, 1 *Tim.* 5. 13.) who spake unbecomingly, and things which they ought not; but much of the discourse that wastes mens time (who would be loth to drink and swear it away) consists of talk that flatters the present, or detracts from the absent; censuring of Superiors, or despising of Inferiors! what empty and ridiculous, if not frothy discourses (that excite to carnality) are the common entertainments, even among them that pretend to better things! what's such company and converse good for, but to quench zeal and fervency, yea, the ready way to lose credit and good name; and if not innocency, yet always time, which is too precious to be squander'd away and lost, much more to be sinned away! Shall a man of much talk be justified, *Job* 11. 2. Oh no, *much talk is full of folly*; for a dream cometh through a multitude of business, and a fools voice is known by multitude of words, *Eccl.* 5. 3. and in the multitude of dreams and *many words*, are divers vanities; but fear thou God, *vers.* 7. *as if multitude of words were inconsistent with the fear of God*; for to that purpose the words sound. We cannot well speak too little, unless we speak by command from God, and in obedience to it. Therefore,

2. If we will, or must be speaking, *let us speak as we ought*, let our words be wholesom words, such as carry Physick and health in them: safe and

and ſound ſpeech that may not be gain-ſaid nor reproved: that may do no hurt, but that may do good. We ſhould ſpeak that which is good to edifie men, that which is good for our ſelves and others, *either naturally, civilly, morally, or ſpiritually good*, as occaſion offers and requires. I intend no particular enumeration of *Tongue-ſins* to be avoided, nor any diſtinct and particular Diſcourſe about ſpeaking and ordering our Tongues; but only to hint theſe things in general, leaving the particular Application and Improvement to be made by every man, as his own caſe calls for; and therefore to conclude this, I ſhall commend but theſe two things in relation hereunto.

1. *Look well to your hearts*, if they be not well kept, your tongues will be ill kept; and therefore 'tis ſaid, *Prov.* 4.23. keep thine heart with all diligence, or (as 'tis in the Hebrew) *above all keeping*: it needs more keeping then any thing elſe, for all the reſt are at the hearts diſpoſe, both faculties and members; therefore keep a ſtrict watch and ſtrong guard over thine heart; the ſpeaking of the tongue is from the muſing of the heart, which is as fire in the boſom that cannot be hid, but will break out into a flame of words, as the Phraſes are uſed, *Pſal.* 39. 3. when thou art heart-full, thy mouth will run over, and if the fountain of thy heart be bitter, the ſtreams of thy words cannot be ſweet. When Holy *David* prayed that the words of his mouth might be acceptable, he prays for this in relation to it, *Let the meditations of my heart be acceptable*, *Pſal.* 19. 14. If the latter,

viz.

viz. our meditations be not; the former, *viz.* our words, are not like to be acceptable. When our heart speaks our words, our words speak our heart, and 'tis but one thing: and no sooner doth our heart indite a good matter, but our tongue will be as the Pen of a ready Writer, *Psal.* 45. 1. The heart of the wise teacheth his mouth, *Prov* 16. 23. the Hebrew is, *maketh his mouth wise*: the fool speaks with an open mouth, any thing that's uppermost; but a wise man opens his mouth and speaks, gravely, wisely, and upon deliberation. The mouth needs going to School, and if we will have it wise, let us get it a *wise heart* to be its Tutor, to teach it the art and grace of speaking wisely and well; the heart of the wise teacheth his mouth.

2. *Pray to God*, for prayer is the means-general for preservation and sanctification of heart, tongue, and life: lift up thy heart and soul to him, and pray as, *Psal.* 19. 14 of which I newly spake; and say as, *Psal.* 51. 15. *O Lord*, open thou my lips, and my mouth shall shew forth thy praise; and as, *Psal.* 71. 8. let *my mouth* be filled with thy praise, and with thine honour all the day. And again, *Psal.* 141. 3, 4. set a watch, O Lord, before *my mouth*, and keep the door of my lips, and incline not my heart to any evil thing. *That's well kept that God keeps*, and if he keep not the City, the watchmen watch in vain. Commit thy self to the Keeper of *Israel*, and all will be well, *Prov* 16. 1, 2, 3.

3. *Caution against Deed-sins.*

Not in Deed-sins. The third thing I am to dehort from, and caution

caution againſt, is living in the practice of any ſin; yet before I directly ſpeak thereunto, I crave leave to ſay ſome things about and againſt *ſins of omiſſion*, a thing too ſeldom treated or taken notice of, though ſcarce any guilt more common.

I ſhall therefore debort { 1. *From ſins of Omiſſion.* 2. *From ſins of Commiſſion*

1. *Take heed of ſins of Omiſſion*; it is a ſin to omit what good is commanded, as well (or ill) as to commit what evil is forbidden, not to do what we ought, as to do what we ought not. We are not only to eſchew evil, but to do good alſo, 1 *Pet.* 3. 11. and I the rather inſiſt a little hereon, becauſe many are more apt and prone to omit Duties, to be neglectful of doing good, then to commit (eſpecially) groſs and palpable evils; and withal, to look upon it as a leſs evil, if any at all, there being ſo many (though but trifling) excuſes ready for it, as you may ſee, *Luke* 14. 18, 19, 20. I beſeech you therefore to conſider theſe things. 1. Of ſins of Omiſſion.

1. That good, and ſome of the beſt of men have been guilty hereof, and have ſuffered hereby; to inſtance but in two: the firſt is *Jacob*, who was exceeding tender of telling a lye, though 'twere to get a bleſſing, *Gen.* 27. 11, 12. but this *Jacob* was ſo forgetful of, and did ſo long neglect and omit to pay his vow, which he made at *Bethel*, that God minds him of it, *Gen.* 35. 1. and for the omiſſion whereof, its ſuppoſed, that the afflictions mentioned in the former Chapter did befal him. The other Inſtance is *Hezekiah*, a good man and a good King, who

returned not to the Lord according to the benefit he had received, nor did answer the end of it, but was guilty of not being humble or thankful enough, though he sung a Song of Praise (and it seems, annually) unto God: and therefore wrath was upon him, 2 *Chron.* 32 25. with *Isa.* 38.20. Alas, *how apt are good men to neglect Duties, and especially returning ones, even them of praise*; and for these things sake the wrath of God comes on his own Children, as for grosse sins, it comes upon the children of disobedience, *Eph.* 5. 5, 6. How dear did it cost the Spouse her not opening to her Beloved, *Cant.* 5. 6, 7.

2. Yet generally, and for the most part, 'tis a great affliction to good and godly men to be forced to omit, and to be constrained to be absent from Duties, though the omission of them (*at such a time, and in such a case*) be no sin of theirs, as in time of sickness, or in case of flight: how doth *David* mourn while in the wilderness (being persecuted and driven there) how doth he lament his absence from the Assemblies of them that kept Holy-day, *Psal.* 42.1--4. Though God in cases of such necessity dispense with his Sabbath, and consequently his instituted Worship on that day; yet holy men lament this necessity, and mourn that they are restrained from bearing a part with others, and forced to do that which else were not lawful to do on a Sabbath-day: and 'tis on this account (not to exclude others) that (as I conceive) our Saviour bid the Disciples pray, that their flight might not be on the Sabbath-day, *Mat.* 24 20. For the usual

Ordi-

Ordinances of the day could not be enjoy'd, nor the ordinary Duties of the day practised and performed. But,

3. As it should be an affliction to be in a necessity, so 'tis a sin to be willing to omit a Duty. *'Tis an affliction not to have an head or hand, but a sin not to have an heart for Duty.* As 'tis a sin to will evil, so 'tis a sin not to will good; but to be willing not to do good, is more a sin: too many persons are glad of diversions (as School-boys are when they have no mind to their books) any thing shall serve to put off a Duty. When the flesh was weak, and the spirit willing, Christ himself excused them, *Mat.* 26. 41. but if the spirit be unwilling, 'tis no excuse, though the flesh be never so weak. 'Twas some comfort to St. *Paul*, that though to do he had not power, yet to will was present with him, *Rom.* 7. 18. but not to will, (though we have no power, and *much more not to will when we have power, is a sin.* The reason why the wicked bad God depart from them, was, because they had no mind nor desire to be acquainted with his ways, *Job* 21. 14. so *Rom.* 1. 28. they did not like to retain God in their knowledge, or *to pay acknowledgments to him*, they had no mind nor will, nor list to do it; and this is sin, as well as the other sins wherewith they are charged.

4. One omission makes way for another; he that under pretence of unfitness to Duty puts it off, makes himself fit for nothing more then to omit again (*qui non est hodie, cras minùs aptus erit*) he prepares and fits himself to be unfit for, and to omit Duty: much and too long fasting

takes away and deadens our appetite; he that omits one, is like to omit another, and so another, till he omit all, and give up his very profession, and when that's gone, the mans Religion dies, and he becomes twice dead. Omissions make way for commissions (as it did in our first Parents) and 'twill be worth our while to observe a few Texts that speak of sluggards (*from whence sins of omission generally arise*) *Eccl.* 10.18: by much *slothfulness* the building decays, and through *idleness* of the hands, the house drops through: it not only lyes open to wind and weather, but at last falls down, the repairs being neglected and omitted. Our bodies are called the Temples of God, of which our souls are (as I may say) the Holy of Holies, or as we call it, the Chancel, and 'tis through *sloth* that this glorious Fabrick decays so much, *Prov.* 18.9. he that is *slothful* in his work, is brother to him that is a great waster, he is a man that will come to nothing, and be worse then nought very shortly and speedily; for he is a *Prodigal*, a spend-thrift, he spends more then he gets, and more then was given him; true, and 'tis as true, that his brother, *the slothful man*, will not hold out much longer then he: for, *Prov.* 20.4. the *sluggard* will not plow by reason of the cold, therefore shall he beg in harvest, and have nothing. *A Prodigal comes to nothing, and so doth the Sluggard.* Love is a laborious thing, we read of the labour of love, 1 *Thes.* 1.3. and love never grieves to be obedient, 1 *Joh.* 5. Now *idleness* argues a defect and want of love; for when the Angel of *Ephesus* left his first love

he left also his first works, *Rev.* 2. 4, 5. When love grows cold, practice becomes dead. *Prov.* 26. 13, 14, 15. the *slothful* man saith, there is a Lyon in the way; ask him, why do not you arise and walk with God? why do not you go forth and serve God? Oh, saith he, there is a Lyon in the way, there is danger in it; when this is but his conceit, as 'tis *vers.* 16. as the door turneth upon the hinges, so doth the *slothful* upon his bed; how is that? why, first one way, then another, he cannot rest on his bed of idleness, and yet is loth to rise, and therefore turns him to this and t'other side: and if after much ado, and many a yawn he get up, then he hides his hand in his bosom ('tis cold weather) and he is grieved to bring it twice to his mouth, though it be to feed himself: This is the guise of *idle and slothful* people, yea, Professors; we are to do what we do with our might, and how can that be, while our hand is in our bosom? for shame take it out, for as he that having put his hand to the plow looks back, so he that puts not his hand to the plow, will be found unfit for the Work and Kingdom of God, he shall beg in harvest, but have nothing. *In the great day of recompense, these slothful* ones will learn to pray and beg, saying, *Lord, Lord,* open to us, but they shall have nothing, *viz.* of that which they beg, no door opened to let them into the House of God, where is bread enough.

I remember I said, that sins of omission made way for sins of commission, and 'tis but too true: *Job's* friends hearing such *unsaint-like*

language from him as curſing, concluded that he omitted praying; thou reſtraineſt prayer from God, *Job* 15. 4. *When men neglect Duty, they do uſually fall into ſin*: to carry on this by the ſtory of the ſlothful, ſee *Prov.* 24. 30. I went by the field of the *ſlothful*; and what did he obſerve? Lo it was all grown over with thorns, nettles covered the face thereof, and the ſtone-wall was broken down; alas, *Eden* becomes a wilderneſs, and *Paradiſe* a deſart, the poor ſoul is under the curſe, it brings forth grieving thorns and pricking bryars, and ſtinging nettles, and is again nigh unto more curſing for bringing this forth, *Heb.* 6. 8. Sin comes on by degrees, it ſeems modeſt at firſt, *do but omit*, then it grows bold, and bids thee commit, and ſo from omiſſion to commiſſion, till at laſt the man become a man of ſin, and a ſon of perdition, *vir perditus*, an hopeleſs, deſperate, loſt, and undone man. *Yet again*, to ſhew the worſt of it, which follows hereupon, ſuch perſons are frequently given up, as *Rom.* 1. 21. their firſt ſin was not glorifying God as God, and then not being thankful, they became vain, being vain, they were darkned, thence they became fools, and ſo on to abominable Idolatries, and at laſt it came to this, that God gave them up, *verſ.* 24. *Oh, the danger of ſins of omiſſion*, one makes way for another, and thence they proceed to commiſſion, till they be given up and curſed!

5. The more knowledge of any Duty we have, the more clear it is, and the more we are convinced of it, the more is the omiſſion of that Duty aggravated; the clearer the light is, the greater

greater the ſin of not receiving it, this is *the* condemnation, *Joh.* 3. 19. If Chriſt had not come, their ſin had not been ſo great; but now not to believe, is to be without excuſe, *Joh.* 15. 22, & 24. If God had not told us what we ought to do, we might have made excuſe, and ſaid, *Had we known better, we would have done better*; but God hath ſhewn thee, O man, what is good, *Micah.* 6. 8. and that not only by his Works, but by his Word; and if the knowledge of him by them only aggravated their ſin as it did, *Rom.* 1. 21. how greatly will their ſin be aggravated that neglect ſo great Salvation, which at firſt was preacht by the Lord Jeſus Chriſt, and afterward confirmed by them that heard him, God bearing them witneſs with ſigns and wonders, divers miracles and gifts of the holy Ghoſt, as 'tis, *Heb.* 2. 3, 4. To him that knows to do good, and doth it not, to him it is ſin, *a great ſin*, an hainous ſin, ſin with a witneſs. It may be ſin to another that knows not to do good, but not ſo great a ſin as 'tis to him that knows; and therefore he that knew not his maſters will was beaten but with a few ſtripes, but he that knew it, and did it not, was beaten with many, *Luke* 12. 47, 48. The Jews had wont to abate one of the forty ſtripes which the Law allowed, and that to St. *Paul* (as much as they hated him) for of them twice he received forty ſtripes ſave one, 2 *Cor.* 11. 24. But he that knows his maſters will, and doth it not, nor prepares himſelf, ſhall be beaten with many ſtripes, with the full number, without abatement or mitigation, the total ſum of the Law ſhall be inflicted on him.

6. Sins of omission (if in the view of others) are evil examples, as sins of commission are; *a man may do a great deal of hurt by not doing good*: we are commanded to let our good works shine before others, *Mat.* 5. 16. and to be examples of faith and charity unto others, to be presidents of good works, *Titus* 3. 8. for so the word signifies in that place. The world is led by the eye as much, if not more then by the ear, *and are as much prevailed with by examples as they are by precepts*; and are (on the other hand) very inclinable to think, that they may do what others (especially their betters) do; if rich men give but little, others (that are not so rich, and yet able to give) think they may be excused, if they give nothing to the poor. If the parents neglect prayer, the children scarce think it their duty to pray: As *'tis an excellent thing to be an examplary Christian*, it shews that Religion is practicable, and tolls men on: 'tis a dull Jade that will not follow and strive to keep pace, when another mettled horse leads the way: So *'tis sad to be an examplary sinner*; for such an one hath more sins to answer for then his own, even them of other men, that were committed by his example. 'Tis a common plea, such learned and knowing men do so and so, and why may not I? Oh follow not a multitude (how mighty & wise soever) to do evil; let us therefore provoke one another to love and good works by our example; *let us not only shew, but lead the way.*

7. Consider this, sins of omission are sins which God hath severely judged men for in this world, and for which he will judge men in the great

great day. 'Tis *observable* how severe God hath been to them that have omitted what he commanded them to do, though they have pretended to do it for Gods-sake; an instance whereof we have in *Saul*, 1 *Sam.* 15. God sent *Saul* to destroy *Amalek* root and branch, King and people, from head to foot, from Throne to threshold, not to leave one person alive; man, woman, infant, and suckling, all must dye; oxen and sheep, &c. none must escape. But *Saul* spared *Agag*, and the best of the sheep and oxen, &c. and would not utterly destroy them; whereupon it follows, that the Lord repented of having set up *Saul* to be King, *vers.* 11. and though it were pretended to be done for a Sacrifice to God, *vers.* 15. & 22. yet 'tis charged upon him as rebellion and witchcraft, *vers.* 23. and *his not obeying the voice of the Lord, is called a doing evil in his sight*, *vers* 19. so that he who omits a good, commits an evil; *the omission of good is the commission of evil*, and judged accordingly. Oh, how dear did this sin of omission cost *Saul*; Another instance is,

That of *Eli* (which is remarkable) who is charged with honouring his sons before God, 1 *Sam.* 2.29. how so? *Eli* was a good old man, and can it be thought that he preferr'd his sons before God? what should the meaning of this be? see *Chap.* 3. 13. and there 'tis cleared up; for saith God, I will judge his house for ever, for the iniquity which he knoweth, because his sons made themselves vile, and *he restrained them not*: he did not give them so much as a sowre look, or as the Hebrew reads it, *he frowned not*

upon them. And yet let me tell you, *Eli* went so far, that had his children had any ingenuity, or any respect to the rebukes of a Priest and Father, one would have thought he had said enough, for *Chap.* 2. 23. &c. the old man very gravely takes them up with this expostulation, *Why do you do such things?* for I hear of your evil dealings by all this people, nay, my sons, for it is no good report which I hear, ye make the Lords people to transgress; if one man sin against another, the Judge shall judge him, but if a man sins against the Lord, who shall intreat for him? thus he layes their sin and danger before them pretty roundly, and yet, saith God, he restrained them not, there was an omission and neglect of more severe discipline; and this omission cost him dear, as dear almost as the sins of commission did cost his sons, which was not to be purged with Sacrifice, *vers.* 14.

Another instance, is that concerning the *Ammonites* and *Moabites* (who were *a bastard brood*) and therefore like Bastards, they were not to enter into the Congregation of the Lord, till the tenth generation, *Deut.* 23. 2, 3, 4. and the reason is taken, 1. From a sin of omission, because they met not *Israel* with bread and water, when they came out of *Egypt*. 'Tis a dreadful thing to be excommunicated from, and a dreadful thing not to be admitted into the Congregation of the Lord; and you see that a sin of omission may keep men out for a long time. But,

2 God will judge men for sins of omission in the great and terrible day of his righteous Judgment: not only the wicked, but the slothful servant

servant will be judged, and the slothful will be judged wicked, as we have it from the mouth of Truth it self, *Mat.* 25. 26. thou wicked and slothful servant, *wicked because slothful*; he was no waster, but brother to him (as was lately noted) because slothful; for omitting the improvement of his talent, he was called and judged a wicked and slothful servant, and his punishment was (beside the loss of his talent) to be cast into utter darkness, where there is weeping and gnashing of teeth: he had not turned the grace of God into wantonness, yet *for being unprofitable*, he is sent to Hell. And again, *vers.* 41. he shall say to them on his left hand, depart from me ye cursed into everlasting fire, *for your sins of omission*, because when I was hungry and thirsty, ye (like the *Ammonites* and *Moabites* newly mentioned, ye brought me no bread and water) ye gave me no meat and drink. Some are apt to justifie themselves thus, we never did any man hurt, we have wronged and oppressed no man; I, but *God will condemn them that have not done such evils, because they have not done good:* Oh, think of these things, and beware of sins of omission. And,

2. *Take heed of sins of Commission.* 2. Of sins of Commission.

As we should be careful not to omit our Duties, the things commanded, for (beside all that hath been said, I might add this, that) *to omit* (especially) *the weightier things of the Law* (though we be observant of the lesser) *is a sign of Hypocrisie*, *Mat.* 23. 23. so we should be no less careful to keep our selves from the evil that is forbidden, from all kinds and sorts of sins (the enume-

enumeration of which were endless) in relation to which, let me caution you to beware of, and watch against,

1. That which may be most properly called *your own sin*, the sin to which you are most inclined, and which doth most easily beset and conquer you: 'Twas Holy *Davids* Crown of rejoycing, that he had kept himself from his iniquity, *Psal.* 18. 23. I was upright before him, and kept my self from *mine* iniquity, not only that which was charged upon me by others to be *mine* iniquity in relation to *Saul*, but (as most Interpreters carry it) that which was the sin of mine inclination, as one would say, from my complexion and constitution-sin, my natures darling-sin. *Are you young?* avoid the sins proper to this age, 2 *Tim.* 2. 22. *flee youthful lusts*, or the lusts of youth; there are some lusts almost peculiar to youth, as, 1. Ambition, vain Glory, Pride, 1 *Pet.* 5. 5. which much appears in their odd, fantastick garbes and flanting behaviours (as that Text implies) and especially in not submitting to the elder. 2. Gratifying the sensual appetite and carnal inclination; they are much for the lust of the eye and of the flesh too, as well as for the pride of life; as *Eccl.* 11. 9. and 12. 1. tells us, that they are much set upon pleasure, *the young mans favourite*. The Prodigal (who was the younger brother) did this way waste his estate, his time, and himself, he spent all on back and belly, on riotous living: 'twas a young man that *Solomon* saw going the way to her house, *Prov.* 7. 7. which way leads to Hell. 3. Another lust of youth is self-conceitedness,

1. Such as are most peculiarly our sins.

ceitedness, too much proneness to be wise in their own eyes. They think old men fools, but old men know that they are fools. Their conceitedness puffs them up, and makes them incapable of instruction, and very unteachable (*Rehoboam* and his young Counsellors may save us the labour of instancing in any others, 1 *Kings* 12.) and 'tis on this account that the Apostle would have *Titus* exhort young men to be discreet or sober-minded; flee then all these and any other, youthful lusts, make the most haste you can from them, not only creep, or go, or run, or ride, but flee. *Are you old?* hear then ye old men, *Joel* 1. 2. what shall we hear? that in *Titus* 2. 2. take heed of old age sins, old age lusts (*concupiscentia non senescit*) when men are dying, and have one leg in the grave, when they are about to give up the Ghost, yet (like the Thief on the Cross) they will be sinning. Take heed of *Solomons* old age sin, a kind of dotage which suffered him to apostatize, 1 *Kings* 11. 3. be sound in the faith, as in *Titus* 2. 2. take heed of the peevishness of old age, be patient (saith the Text) take heed of the covetousness of old age, be charitable, saith the Text. Be fruitful in your old age, that your latter end may be better then your beginning, and the better, because it may be your beginning was bad: and that your last days may be your best days, and so you may dye in a good old age, which is best so, when you dye good in an old age, and are such as St. *Paul* the aged, who had finished his course; 'tis a Crown and Glory to be an old good Disciple, as *Mnason* was, *Acts* 21. 16.

2. Take

2. Relation-sins.

2. Take heed of the sins which men and women are guilty of, as they are relatives, and stand in relation to one another; art thou husband or wife? take heed of being false to, or but faining of love: art parent or child? art master or servant? *take heed of the sins which do attend either of the relations wherein thou standest.* I had thought indeed to have particularized the sins, but they are so commonly written of and known, that I shall forbear that, and only hint this direction and counsel, which I have often thought may be of great good use, *viz. That every relative person,* as husband, wife, &c. *would read and* (if they can) *write out,* and pray that God would write in their hearts *the several directions, which the Scripture so frequently and abundantly gives to all relations, and keep them before their* (as holy *David* did the loving-kindness of God before his) *eyes,* that they may walk in the truth. Relative Duties are too little minded, but if we did consider that *we are that* (and usually but that) *really which we are relatively,* 'twould hugely oblige and quicken us to be relatively good. 'Tis not like that they are good Christians, who are bad husbands or wives, bad parents or children, bad superiors or inferiors in their places.

3. Place-sins

3. Take heed of the sins of the age, country, and places where you live; there are sins as 'twere appropriated to some ages and countries, as to them of the latter and last days, see 1 *Tim.* 4. 1--4. and 2 *Tim.* 3. 1--5. When sin becomes Epidemical, 'tis the less abstained from, *for few* (but very good persons) *care to be singular*; when

ſins are as 'twere the cuſtom and faſhion of the country, moſt will be ſinners; eſpecially if it be countenanced by the examples of great ones. But as we ſhould not be conformed to this world at large, ſo not to any part of it. Is there any ſin by which the Land is defiled (for which the Land mourns) and is ready to ſpue out the Inhabitants thereof for it, *Levit.* 18. 27, 28. take heed thou be not found guilty; but be one of the mourners, which God will ſet a mark upon, *Ezek.* 9. 4. When Formality, Hypocriſie, and Apoſtacy are in faſhion, be cautious not to ſin any of theſe ways, no more then by ſwearing, drunkenneſs, and uncleanneſs, though they be common and uncontrouled. Take heed of minding the favour and praiſe of men, more then, or without the favour and praiſe of God, which Hypocrites, and none but Hypocrites do, *Joh.* 12. 42, 43. *Daniel* and the three Children would not ſin for faſhions-ſake, no though they were commanded to ſin: And the Apoſtles made their appeal to them that would have had them ſin, ſaying, Whether it be better to obey God or man, judge ye, *Acts* 4. 18, 19, 20. 'Tis God will judge us, and not men, and he only hath abſolute authority over us, to command what he pleaſe, and therefore our chief care ſhould be to pleaſe him. We ſhall find that *the beſt way to pleaſe all, or to diſpleaſe any with leaſt danger, is to pleaſe him, who is all in all.* Though therefore any ſhould think it ſtrange, that ye run not with them to the ſame exceſs of riot, and ſpeak evil of you, 1 *Pet.* 4. 4. anſwer them, as *Joſeph* did his Miſtreſs, how ſhall I do

this

this wickedness and sin against God, *Gen.* 39.9. and tell them as the Apostle doth, 1 *Pet.* 4. 5. that thou and they must give an account to him, who is ready to judge the quick and the dead; seeing therefore the end of all things is at hand, let us be sober and watch unto prayer (for so 'tis added in *vers.* 7.) as Holy *David* did, when they spake evil of him, fought against him without a cause, and for his love became his adversaries, *Psal.* 109. 2--4.

4. Calling-sins.

4. Take heed of the sins that attend your Callings, Occupations, and Trades: and here I premise, 1. That every man should (as was toucht above) have a Calling to follow, and follow his Calling; *God hath given no man a dispensation to be idle*, the rule is, 2 *Thes* 3. 10. and that by command, if any will not, *that can*, work, neither should he eat; and if this rule were observed, I am afraid that more rich then poor would go with hungry stomachs and empty bellies: Of idleness comes no good, but to be sure a great deal of evil: *They that are at work are not at leisure to sin, but they that are idle are at leisure to do nothing but to sin.* *Adam* in innocency (that better then golden age) had his Calling and Employment, he was a Gardner, * *Gen.* 2. 15. The Angels of Heaven are not without their Cal ing; when they are abroad (here on earth) they are ministring Spirits, *Heb.* 1. 14. and when at home in Heaven, they rest not day or night from praising God; as one of the Greek Fathers expresseth it, ψαλμοδία ἐστὶ τῶν Ἀγγέλων λειτουργία, their service and calling is to sing Songs and Psalms of praise. I may there-

* γεωργὸς, a Cultivator of the ground, or an Husbandman.

therefore say, *Take heed of the sin of being without a Calling*, or of having no Calling, especially you that are young and strong to labour. 2. No mans Calling necessitates him to sin; there's many a Trade of which I scruple not to say, 'tis no Calling: *many make Trades for a livelihood of that which is no Calling*; Harlotry and Thieving are no Callings; for we are called, not to uncleanness, but to holiness: and as to lawful Callings, sin is but accidental, and springs up more from our inclination, then 'tis occasioned by our Callings. Necessities are things that few men are competent Judges of; many things are called so, which are far from being so; and nothing should be called so, that is a sin; he that cannot follow a Calling without sinning, had better lay aside his Trade, then live by sinning: *That there is sin in Callings, is not from our vocation, but from our corruption*; 'tis not our Calling, but our evil hearts that put us upon sinning. There's no need to tell a lye, or to steal, or cheat, there are many other better ways to live, and if we were not distrustful of God, and indulgent to the baseness of our own hearts, we might find them out. Yet,

3. I say this, there are snares in our Callings, the Devil lays his nets and baits every where: he lays his snares to intangle us, not only in our general, but particular Callings, to turn all our duties into sins. *Many men do sin, and most men are liable* (being tempted) *to sin in their Callings.* There are many temptations attend and wait on every Calling; and were I to speak to men of any Calling, I would follow the example

of

of St. *John*, *Luke* 3. 10. &c. who spake to every one according to the sin he was guilty of, or tempted to in his place: The *Publicans* were very great oppressors, and therefore he calls on them to exact no more then their due; your stated and appointed allowance; the *souldiers* were boisterous and unruly, and therefore he speaks to them to do violence to no man, or (as in the Margine) to put no man in fear; do not trepan men, and falsely accuse them; do not plunder and steal, but be content with your pay. But seeing I cannot speak to every particular, I will lay before you some things in general, which may be applyed to each and every one.

1. Take heed of *lying and equivocating*, which is a thing grown so common in buying and selling, that it passeth but for words of course; *It cost me more*, and yet sell it for less; *I cannot afford it*, yet take the money; *I will get nothing by you*, as if men could buy and sell, and live by the loss; do you think that men believe this, or do you your selves believe it without one or other equivocal distinction? I will not undertake to tell you the words you shall use, but I tell you from the Lord, that you should *use but few, and speak in truth*, in a multitude of words there wants not sin; for the seller to extol a commodity with variety of words, and tell men, *'tis the best in town, there cannot better be bought for gold, &c.* is many times but a Trade-complement; so for the buyer, to say its naught, its naught, and when he is gone, to boast, is not short of a sin, *Prov.* 20. 14. or to say, he will give no more, though he intend to do it. *Words*

are

are precious commodities, and should not be exposed at an adventure: What's beyond yea and nay, and reacheth to superfluity, cometh of evil, and evil comes of it, *Mat.* 5. 37. *James* 5. 12. and if you tell untruths and lyes, 'tis as bad as stealing, *Levit.* 19. 11. ye shall not steal, nor deal falsely, nor lye one unto another. He that lyeth, doth constructively steal: and the Apostle, 1 *Tim.* 1. 10. joyns lyars and stealers, and perjured persons together, and tells us, that the Law is against them all, and that they are contrary to sound Doctrine: and if mans Law were as Gods, *there would be a recovery of restitution for what's gotten by lying, as for what is stollen*, *Levit.* 6. 1--5. and before you can come to God with your offering, you ought to restore that which is gotten by fraud, as well as that which is gotten by force; yea, to lye is a thing inconsistent with being a Child of God, without (among the dogs) are lyars, and shall (if they repent not) have their part in the lake which burneth with fire and brimstone, which is the second death, *Rev.* 21. 8. & 22. 15. and the getting of treasure by a lying tongue, is a vanity tossed to and fro of them that seek (this) death, *Prov.* 21. 6. *He that is not delivered from the way of lying on earth, will never be delivered from lying in Hell.* Surely, saith God of his people, they are children that will not lye, *Isa.* 63. 8. to be sure, *they will not make a trade of it, nor live in or by lying*: and 'tis added, so he was their Saviour, as if God would not save a cheating Hypocrite, a lying Professor, no nor will he without repentance; for lying lips are

an abomination to the Lord, *Prov.* 12. 22. but they that deal truly are his delight: which had you rather be, abhorred, or delighted in by God? think of this in your Ware-houſes and Shops, or when you go abroad to buy or ſell, that you may do all in truth. Methinks I hear your wives and children begging of you, Oh, do not lye to be rich, do not venture your going to Hell to leave me an eſtate! Thus do I deal plainly and truly with you, that you may do ſo with all men, and I hope you will not take it ill, that I endeavour to do you good; if you do, I ſay with the Apoſtle, *forgive me this wrong.*

2. Take heed of putting men off, and paying them with falſe and unlawful money; as you ſhould not buy ſtollen and unlawful goods, ſo you ſhould not pay unlawful money, *that which you would not take, and know that others will not receive, if it be diſcerned:* The children of *Abraham* ſhould be like him, who when he had bought, he weighed or told out his ſilver, *current money* with the Merchant, *Gen.* 23. 16. And this ſin is ſo much the worſe (*viz.* paying of braſs and uncurrent money) becauſe it uſually falls into the hands of the poor, who can leaſt diſcern, and ſuffer moſt by the receiving of it; do as you would be done unto, and *do not pay that which is not payment*, but an abuſe and wrong.

3. Uſe not falſe weights or meaſures, nor keep your books falſely: take heed of writing down more then was delivered or bargained for, or writing greater prices then were agreed upon. As to falſe weights and meaſures, they are

are utterly forbidden, *Levit.* 19. 35, 36. and *Deut.* 25. 13--16. you are to have a ſtandard-meaſure, and not think it enough to have one only *when the Queſt comes*, but all the year long, or elſe you (as your weights and meaſures) are an abomination to the Lord, *Prov.* 20. 10. You have a good ſaying (and I wiſh it be made good) you ſhall have your weight, or meaſure, or tale, though you buy it for a penny or a farthing, ſaith God, ſhall I count them pure with the wicked ballance and deceitful weights? *no, no*, let them never be ſo great Profeſſors, I will not count them pure, but an abomination, *Micah.* 6. 10, 11.

4. Take heed of counterfeit and falſe Lights; alas, one can hardly ſee day by day in many mens ſhops, they either ſhut out the light, or let it in, one ſcarce ſees how: men may ſeek for light at noon-day. Men have learnt to draw up or let down ſo much by the Ell or by the Yard, that people can ſcarce ſee what they look upon with their eyes: That which ſeemed very fine and fair by a falſe light, is found far otherwiſe by a true one. Now by the ſame reaſon that weights are, lights are an abomination to the Lord, *viz. becauſe they are falſe and deceitful.* If you tell me, 'tis the cuſtom of the City and all the world, I ask you, whether that will anſwer God, and make it no ſin?

5. Take heed of breaking Bargains and Covenants, when you perceive you can buy cheaper of, or ſell dearer to another: I am almoſt afraid that this practical kind of Religion is with many like an old Almanack out of date,

as if Religion were confined to the first Table (some Duties to God) and the second Table (Duties to Man) were of little concern or consequence; when as most frequently in holy Writ the characters of godly men are drawn from their obedience to the second Table-commands, and among the rest this that I am upon is one, *Psal.* 15. 4. he that sweareth, and changeth not, though it be to his loss and detriment: and it ought to hold good in promises as well as oaths, in bargaining as well as swearing; for *a man ought to be just, though he have not sworn to be so*, but wo to them that promise and swear too, yet are not just, but false and perjured both.

6. Take heed of carnal and sinful compliance with your Customers and Chapmen in their swearing, drinking to excess, &c. *have no fellowship with the unfruitful works of darkness*, though you profit by them that work them, *but reprove them rather*, *Eph.* 5. 11. and so you shall not suffer sin upon your brother (nor upon your selves) *Levit.* 19. 17. otherwise 'tis to hate him in your heart, which is a great sin; for he that hates his brother is a murtherer, 1 *Joh.* 3. 15. Perhaps you will say, this is the ready way to lose our Customers, and then we may shut up shop, and run away; if that fall out, *'tis better to part with any then God*, and to lose any thing rather then his favour and loving-kindness, which is better then life, and therefore much better then livelihood: but it may not so fall out, *'tis better to trust God then to be beholding to the Devil, and sin*; do as you ought to do, and if bad men do not, good men may become your Customers; and when

you

your ways please the Lord, he can and will make your enemies to be (friends) at peace with you, *Prov.* 16. 7. Whatever you do, *keep a good conscience towards God and men*, and though the children of this world should call you fools, yet they will call themselves fools another day, for calling you so now: 'tis undoubtedly better and more profitable to please God then men; and what will it profit thee to gain the world, and lose thy soul? we are too prone to comply with, and to be drawn away by them we get by, and have therefore a kindness for them; but consider what God saith, *Exod.* 34. 12--15. Take heed lest thou make a Covenant with the Inhabitants of the Land, lest it prove a snare to thee, that when they do sacrifice to their Gods, *and one call thee*, and thou eat of their Sacrifice; *intimacy, and familiarity, and trading together, may be a snare*, *Gen.* 34. 21. And when a good Customer calls thee, covetousness is like to make thee to do like him; rather then men will lose their gain, they will cry up *Diana*, though they cry down *Godliness* and God himself, *Acts* 19. 23--28.

7. Take heed of abusing and grinding the face of the poor, *Isa.* 3. 15. either, 1. *By taking advantage of their necessity*; you know they must have it, because they need it, and their necessity is urgent, Oh, do not be cruel to them; you know they must sell at the weeks end to buy bread, or at Quarters end to pay Rent; Oh, do not oppress them, and add affliction to their affliction, by making them under-sell the sweat of their brow, and labour of their hands;

wo to thee, if the ſpoil of the poor be in thy houſe, *Iſa.* 3. 15. *Nor do thou take any advantage of their ignorance*, to over-reach and defraud them: ignorance ſhould be pitied, and the unskilful ſhould be well uſed; it may be, he refers himſelf to thee; Oh, do not put a bad for a good commodity into his hands. Or,

2. Grind them not *by detaining the wages of the poor work-men*; Oh, do not think of growing rich by the poor mans money; do not put him off till to morrow, when thou haſt it by thee; if thou ſhouldſt not doit in point of charity, much leſs in a caſe of juſtice. This is *a crying* ſin, as you may read, *James* 5. 4. Poor ſouls, they have wrought hard, and when they have done, they go home and cry for want of money to buy bread, and truly this cry of theirs enters into the ears of the Lord of Hoſts, for ſo *Sabaoth* ſignifies; and though thou be too mighty for the poor, yet thou art no match for the Lord of Hoſts, who takes their part, and will not always bear with thy covetouſneſs and oppreſſion. Oh, pay off the poor, as ſoon as they have done their work.

3. Grind them not *by forcing upon them braided and trashy ware*, becauſe they are in your debt: You complain many times that your Chapmen break, and 'tis to be feared they may complain that you break them; either by forcing too much, or very bad commodities into their hand, which they cannot vend or put off but to their great loſs. They are in your books, and for fear of your diſpleaſure, leſt you ſhould arreſt them, they are willing to take it of you;

but

but, Oh, *for the poors-sake, for Gods-sake, and for your own, and your famililies-sake, do not grow rich by the poor mans poverty.* If you know any more beside these (for I have but little knowledge of your Mysteries) I intreat you to take heed of them. If you shall say in your heart, that he is a silly fellow that cannot distinguish away the danger and dread of all this, I list not to answer your objections: But this I say,

That you can never evade your consciences, where this is indelibly written, that *you ought to do as you would be done by in justice*, and if you would not another should wrong you, do not you wrong them: if your conscience should be bribed, yet God will not, and what will you do when he riseth up to Judgment? how will you answer God, to whom you must give an account? be not deceived, God will not be mocked: 'tis as cheap as easie to laugh at, and put off such a poor thing as man is; but believe it, Conscience and God will not be so put off. Thus I have in this also endeavoured to discharge my own soul, and to save yours, as well as to be free from your blood. Oh, *consider, consider*! If you are not guilty, I have not condemned you, but speak this, that you may not be guilty; and that you may pray to God to be kept from, and praise him if you have been kept from such crying sins. To proceed yet further.

5. Take heed of such sins as the world call *Peccadillos*, little sins: some men account great sins to be but little ones, and little ones to be none or very venial: say they, what hurt is there in an innocent lye, or a pious fraud? Alas, what

5. Of little sins.

what a contradiction is this, *can a lye be innocent, and fraud pious?* Wo be to them that call evil good, and joyn good and evil, as if they were one, or agreed in one. Oh, saith another, 'tis but a trick of youth; I, but 'tis such a trick as may cost thee a going to Hell. Another deceives his neighbour, and (laughing while he strikes) says, am not I in sport? *Prov.* 26. 19. Ah, but *he that sins in jest*, or makes a jest of sin, *may be damned in earnest.* Consider,

That no sin against a great God can be properly (though compared with a greater, it may be) a little sin; but *be it never so little, to account it so, makes it greater:* and the nature of the greatest sin is in the least; a spark of fire, a drop of poyson hath the nature of much more, yea of all, *James* 2. 10. And God hath severely punished them that have been lookt upon as little sins, yea some of them well-meant sins, as that of *Uzza's* taking hold of the Ark, when the Cart shook, 2 *Sam.* 6. 6, 7. When they did but look into the Ark, it cost them dear, 1 *Sam.* 6. 19. gathering of a few sticks on the Sabbath, was severely punished, *Numb.* 15. 32.-36. These seem small matters, but *in sin we must not consider so much what is, as why 'tis forbidden, and who forbids it.* Beside, a little sin makes way for a greater, as a little boy-thief entring an house, makes way for a man-thief to enter; 'tis hard to sin once, and but once, to commit one little sin, and but one; give the Devil and sin an inch, and they will take an Ell; vain babling increaseth to more ungodliness: a little leak in a ship may by degrees fill it with water and sink it;

the

the Devil doth not much care by what sins we go to Hell, whether small or great, formality or prophaneness. And to conclude, he that makes no conscience of little sins, makes conscience of no sin; he that breaks the least of Gods Commandments, hath none or very little love for God; for herein is love, that we keep his Commandments, and they are not grievous, no not the greatest of them, much less the least, 1 *Joh.* 5. To have respect to all the Commandments of God, is an Argument of a sound heart, and excludes shame, as appears by comparing *Psal.* 119. 6. with 80. *A good conscience is an universal conscience*; and if a man make no conscience of little sins, to which the temptations can be but little; how little conscience is that man like to make of great sins, to which there are greater temptations? If *Judas* betray his Lord for thirty pieces, what would he not do for more? Consider what our blessed Saviour saith, *Luke* 16. 10. he that is faithful *in that which is least*, is faithful also in much; and he that is unjust *in the least*, is unjust also in much: beware then of little sins. And

6. Take heed of them that men call *Secret Sins*. There are but too many who bless themselves in their wickedness, because (as they think) none knows how wicked they are; they are drunkards, but 'tis in the night; they are unclean, but 'tis in the dark; their Mystery of iniquity trades in the works of darkness and in the dark: indeed, if men could sin, and no eye see them, they might seem to sin securely, but this is a falshood as well as a mistake. I have met with

6. Of secret sins.

two

two stories, which may haply serve you in some stead; the one is of a Maid that was tempted to be unchast and unclean; the person that sollicited her, promised her to do great matters for her, if she would yield; I will (saith he) do any thing for thee; wilt thou so? (said she) then burn thine hand in that fire: Oh, that's unreasonable, answers he; but replied she, 'tis *much more unreasonable*, that I should burn in Hell for thy sake. Oh, who would venture his soul to torment, to gratifie his own or anothers pleasure and lust? The other (which comes to the case in hand) is of a Maid sollicited to the same folly, who would not give her consent, unless he would bring her to *a place where no eye could see them*; whereupon he brought her to a very dark place, and prosecuted his sollicites, saying, here no body can see us: Oh but, said she, here God sees us. Oh that we would tell all the tempting Courtships of men and Devils, that we can never sin, but there will be *two witnesses* present to observe and register it, *our own selves and God himself*: we owe a great deal of reverence to our selves, and (though none were by) we should revere our consciences and our selves; what! shall we be witnesses against our selves, and be condemned by our own testimony? and yet if our hearts condemn us, God (who is greater then our hearts, and knoweth all things) will much more condemn us: It made St. *Paul* very modest, when he knew nothing of which to condemn himself, yet that the Lord was to judge him, 1 *Cor.* 3. 4. *we cannot escape the sight no more then the judgment of God*, He sees us, and what

what we do when under the fig-tree, though (as *Adam* and *Eve* did) we cover our ſelves with fig-leaves; and he will one day call to us (as to them) *Adam*, ſinner where art thou? if thou go up to Heaven, he is there, *'tis his Throne*; if down to Hell, he is there, *'tis his Priſon*; thou canſt not go from his preſence: you may more eaſily hide from men and your ſelves, then from God; and therefore that you may not be ſo fooliſh and wicked as to ſin in ſecret, or to think any thing or place ſecret from God, I intreat you often and ſeriouſly to read the 139. *Pſal.* and then I hope you will ſay (I am ſure you will ſee cauſe to ſay) how ſhall I do this wickedneſs, and ſin againſt God!

7. Take heed of the occaſions and very appearances of this evil, *Sin*: abſtain not only from apparent evils, but from the (yea from all and every the) appearances of evil, 1 *Theſ.* 5. 22. do not be ſo irreligious as to go into temptation, when thou haſt been ſo religious as to pray God, not to lead thee into temptation; this is *mock-prayer*; keep out of harms way, *Prov.* 4. 14, 15. enter not (*put not a foot*) into the way of the wicked; if thou have been ſo fooliſhly forward, yet go not on in the way of evil men; but avoid it, paſs not by it, turn from it, and paſs away: *you cannot ſtand at too great a diſtance from ſin*; if you will not ſit in the ſeat of the ſcornful, do not ſtand in the way of ſinners, nor walk in the counſel of the ungodly, *Pſal.* 1. 1. touch not pitch, leſt ye be defiled; gaze not (like one enamour'd) on the wine, when it looks well, and danceth in the glaſs; make a

7. Of occaſions and appearances of evil.

Covenant with thine eyes, leſt by looking too much on beauty, thine eyes become ſore and ſinful. Abhor not only the fleſh or the ſpot, but *the very garment* that is but ſpotted with the fleſh, *Jude* 23. yea, abſtain from what's inexpedient (as well as from what's unlawful) for in being inexpedient (as ſuch, and then) it is unlawful: if it be not a ſin, yet if it (be *malè coloratum* and) look like a ſin, beware of it. *'Tis next to being a ſinner, to be like one*; to being proud and wanton, to ſeem ſo, or look ſo: an appearance of good is too little, but an appearance of evil is too much: 'tis the Hypocrites ſin, that he appears better then he is, and it may be a good mans evil to appear worſe then he is: a rod is for the back of fools, and 'twill be laid on a wiſe mans, if found in a fools coat.

8. Of being guilty of other mens ſins.

Eighthly and laſtly, Take heed of being any way, in any kind or degree, guilty of other mens ſins: Alas, have we not many (too many) ſins of our own? but will we have other mens ſins to anſwer for? they being *our-other-mens ſins*, as I may call them. Take heed of being an occaſion of, a partaker of, or but acceſſory to other mens ſins. God forbids it, that it may not be, *Eph.* 5. 7--11. 1 *Tim.* 5. 22. and ſharply reproves and puniſheth it, where he finds it to be, *Pſal.* 50. 18. 2 *Sam.* 12. 9. 1 *Kings* 21. 19. in which two laſt places, King *David* and King *Ahab* are found guilty of the murther which was acted by other hands, but (alas) by their commiſſion. 'Tis ſad to ſin againſt God our ſelves, but ſadder to make others ſin againſt God too; *this way the world is made worſe then it*

it would be; men are too prone to be vile enough of themselves (were there no Devil to tempt them) but when they have companions and brethren in iniquity, they are apt to sin more lustily. St. *Augustine* confesseth, that he used to boast of sins he was not guilty of, that he might seem to be as bad as his companions, who thought them the best that were worst. Oh, what sins (many and great) are committed in, with, and for company, that would else *haply* never have been committed! there would be no stealers, were there no receivers, and therefore *the receiver is as bad as the thief*; there would be no adulteresses, were there no adulterers. Many in Hell would probably have been less wicked then they were (and so have had less torment then they have) had they not been furthered by others their companions. Though all sins come from the heart (and may there be acted when men are alone) yet as to matter of fact, some sins cannot be committed by persons alone, but every such sin hath a double sinner, if not a greater number.

Beside, this way men are confirmed and hardned in their wickedness; where all go naked, none are ashamed; examples and company steel men in their sins, who were Iron enough of themselves; and sometimes embolders them who were modest and tender before, as 1 *Cor.* 8. 10. If any see thee, who hast knowledge, sit at meat in the Idols Temple, shall not the conscience of him that is weak be emboldned? *the Greek is*, edified or built; he takes it for a good example, and makes a kind of conscience to do so

so too, as if thou hadst instructed him to edification, when, alas, 'tis edification only to the wounding and endangering of his perishing, as it follows *vers.* 11. 12. and ye sin against Christ Jesus, as he also doth; for thou makest him to offend, *vers.* 13.

So that hereby we become guilty of other mens sins, and we are like sooner or later to resent and regret this very grievously; yea (though we our selves may be saved at last) 'twill certainly pain us to think that any went to Hell, in whose sins we had an head or hand, and it may be an heart. *Beside*, 'tis very usual, that we partake of their plagues, whose sins we partake of, which no less then a voice from Heaven gives us warning, *Rev.* 18. 4. and because for these things sake the wrath of God cometh on the children of disobedience, be not ye therefore partakers with them, *Eph.* 5. 5, 6, 7. *'tis sad to be found on the Devils ground*, as the Devil said, he found the woman (whom he possest) when at a Play. But yet more particularly, we may be guilty of other mens sin,

1. As Occasions (if not causes) of it, before.
2. As Partakers with them, when.
3. As Accessories, after it is committed.

1. As Occasioners before.

1. In being Occasioners of it before, when it may more then probably be said, such sins had not been committed, but upon, and for such occasions given; and that, 1. By neglecting what might and ought to be done for its prevention, *Qui non prohibet cum potest (& debet) facit scelus*, He, that when he can and ought, hinders not a sin,

ſin, doth contribute to its production; as when men neglect to inſtruct or teach them who are under their charge, whether Miniſters, Parents, or Maſters of Families, ſee *Ezek.* 3. 17--20. 'Twas the Apoſtles rejoycing, that in this caſe he was pure from the blood of all men, *Acts* 20. 26, 27. Many a child and ſervant that hath come to priſon and execution, have made this ſad complaint, my Parents, my Maſter never gave me warning, never ſhewed me the danger of ſin, nor inſtructed me in the way of the Lord, the way of Righteouſneſs and Holineſs! beware of this. And when ſin begins to bud and bloſſom, nip it by reproofs and diſcipline, or elſe you may be charged with ſin, as old *Eli* was, 1 *Sam.* 3. 13. Oh, cruſh the Cockatrice while in the Egg, dash the Brats againſt the wall, while young; if you be ſilent or indulgent, children and ſervants take it for conſent and approbation (as they miſ-interpreted Gods holding his peace, *Pſal.* 50.) Inclinations will come into acts, and they into cuſtoms and habits, if not checked and reſtrained. But if you thus meet with them betimes, you may prevent a great deal of ſin; *'tis the beſt proof of your love, Prov.* 13.24. And it may be they will ſay as *David* did to *Abigail*, 1 *Sam.* 25. 39. bleſſed be the Lord God of *Iſrael*, who ſent thee this day to meet me; bleſſed be thy advice, and bleſſed be thou, who haſt kept me this day from coming to ſhed blood, and from avenging my ſelf: ſo may *one ſay*, I had been an adulterer to day, *and another*, I a drunkard to day, &c. hadſt not thou given me counſel and correction, hadſt not thou given

given me an Item, an helping hint, I had sinned to day, Oh blessed be thou of the Lord. Think of it, is it not better to hear of their blessing then their cursing thee? Oh prevent sin all you can; *Solon* a Heathen gives a good advice, *Liberis nè arrideas, nè in posterum fleas*, too many laugh at their childrens cunning shifts, their fibbing, and lying; but this laughing may cost you weeping, when you (and before they) are old. It was a Law among the *Lacedemonians*, *Quicunq; senum delinquentem puerum videns non increpat, eadem pœna cum delinquente teneatur*; *That if any of the Ancient saw a young one sinning, and did not reprove him, they should undergo the same punishment with the offender.* But, 2. We may occasion other mens sins, and be guilty of their crime, by doing something which we ought not to do, and the doing whereof doth further other mens sinning: as, 1. If Superiors, *by way of command*; some are so wicked, as to command others to be wicked, and they are so wicked as to obey their command: as *Absolom* commanded his servants to kill his brother *Amnon*, and they obeyed, 2 *Sam.* 13. 28. *Jezebel* wrote Letters in *Ahabs* name to the Elders to hire sons of *Belial* (so false witnesses are called) that they might accuse *Naboth* of blasphemy, and then stone him to death, 1 *Kings* 21. yea, *David* himself was guilty of this great sin, and therefore 'tis spoken of as his only sin, 1 *Kings* 15. 5. Some have made Laws to command men to sin, as if they should sin *cum privilegio* and with authority, as *Dan.* 3. 10. and *Chap.* 6, 7, 8, 9. And how many Masters command

mand their servants to say, they are not at home, though they be, and to commend their commodity for one of the best, though never so bad, and to do that which is not lawful to do on the Sabbath-day, &c. Now poor servants being under awe, and standing in fear, they are inclinable to obey: Oh, take heed what you command your servants; for whatever sin they commit by your command, will be charged on you, as on them, if not more.

2. We may be the occasion of other mens sins *by counselling them to sin*; they that cannot command, may counsel, which is next to it: 'tis recorded three times in one Chapter, in three successive verses, that *Ahaziah* walked in the ways of *Ahab*, and did evil in the sight of the Lord, by the counsel of *Athaliah*, and the house of *Ahab*, to his destruction, 2 *Chron.* 22. 3,4,5. So *Amnon* sinned according to the counsel of *Jonadab*, 2 *Sam.* 13. 5. 6. *Jonadab* is called his friend, and friends use to take sweet counsel together; but, *Oh, what bitter counsel is wicked counsel!* never counsel any to sin under the pretence of friendship, 'tis killing kindness, and as *Rebeccah* told *Jacob* when she counselled him to lye and counterfeit, that upon her should the curse be, *Gen.* 27. 6--13. So say I to thee, the curse will be on thee.

3. *By Example*; and the more eminent the example, the more taking 'tis: Great men cannot sin at a little or low rate, because they are examples; the sins of Commanders, are commanding sins; sins of Rulers, ruling sins; sins of Teachers, teaching sins: there is a kind of

sorcery and bewitchingness goes along with such examples, *Gal.* 2. 12, 13. When *Peter* and the rest of the Jews dissembled with him, *Barnabas* (though a good man, and full of the Holy Ghost, *Acts* 11. 24. yet) he also was carried away with (by the example of, and in compliance with) their dissimulation; so that example which I newly spake to, is instanced in as very catching and infectious, 1 *Cor.* 8. 10. *The world is more easily exampled into sin then into goodness*; for sin finds a party within. Abrahams *Faith*, Moses *Meekness*, Jobs *Patience*, Peters *Courage* are not so easily followed, as their contraries. Give no ill Examples.

4. *By Tempting* (Devil-like) and provoking to sin. The Trumpeter (according to the Apologue) though he do not fight, yet if taken, speeds as ill as the souldiers that do, because he stirs them up: and when *Ahabs* wickedness is reckoned up, 'tis with this remark, that his wife *Jezebel* incited or stirred him up, 1 *Kings* 21. 25. There was none like to *Ahab*, he had no peer, no fellow, he was a non-such in wickedness, and this he was irritated and provokt to by his wife. Take heed of tempting, or stirring up any to sin. Some mens corruptions would sleep more then they do, if others did not awake and stir them up. Some are so wicked, as not to sleep, nor let others to sleep, till they have done mischief. Men may tempt others to sin several ways, I shall name but some.

1. By inticement and sollicitation; *'tis a sad employment to be sins sollicitor*, yet too many such there are; Pimps, Bawds, and Panders for lust

lust and sin: and though the sollicited person do not sin, as *Joseph* did not, yet the sollicitor is a sinner, as his Mistress was. There are sinners that go up and down (like the Devil) to entice others to sin, *Prov.* 1. 10--16. even flattery hath a force in it, and offers a kind of violence, as *Prov.* 7. 21.

2. By Importunity; *Delilah* made poor *Samson* almost weary of his life, she never left him till she had undone him; he stood it out a great while, but her importunity prevailed at last, *Judg.* 16. 16, 17. and 'twas by much fair speech, or importunity that the Harlot prevailed with the young man, who it may be was going about his business, and thought no hurt, till she importuned him, *Prov.* 7. 13. with 21.

3. By lying to men *in the Name of the Lord*, as the old Prophet did to the young, 1 *Kings* 13. 18. The Name of the Lord is a great Argument, and very taking with them that fear him, and therefore some (false Prophets) pretend it, and turn themselves into Angels of light, though they be of the Devil, and quote Gods authority, as he had the impudence to do (though falsely) to our Saviour himself, *Mat.* 4. 3, 4. This is a shrewd way of temptation.

4. By giving undecent language, and offering affronts to persons. Some men have lavish tongues, and can hardly answer without a thousyest, &c. such is their pride and passion, that they answer rudely, and give such ill language, *as would anger a Saint*, as the saying is. Persons of Quality and Honor that are used to, and deserve Civility, will not bear such provoking words,

nor take them but on the point of their Rapier, and return it to the givers throat. *Great sins are committed from such beginnings*; therefore *Solomon* tells us, *Prov.* 15. 1. that a soft answer turneth away wrath, as it did *Judg.* 8. 2, 3. but grievous (and fierce) words stir up anger, as they did 2 *Sam.* 19. 43. compared with *Chap:* 20. 1. God will not allow Parents to provoke their children to wrath, *Eph.* 6. 4 As unhandsom words, so ill and ill-becoming behaviours, abuses, and affronts tempt men to sin; when *Jacobs* Sons had deceived, and by it slew the *Sichemites* (as the Law did *Paul*, for so he speake, *Rom.* 7. 11.) they made this surly answer (as an excuse) to their Father, should he deal with our Sister as with an Harlot? *Gen.* 34. 31. as if his sin justified theirs, and they did well to be angry; we could not put up such an abuse and dishonour. Oh, give no provoking language, to put men upon sin.

5. By sending others to insnare and trepan them; *they that employ such decoys, are in part guilty of their sin*, and Christ Jesus called it Tempting, when such were employed to intangle and insnare him. The *Pharisees* sent the *Herodians*, who should feign themselves just men, and praise him into a snare, and court him into (*crimen læsæ majestatis*) a crime against *Cæsar*: They pretend a case of conscience, but saith our Saviour to this sort of men (Spies and Catchpoles) Why tempt ye me, *ye Hypocrites*: They that were employed sinned, and so did they that employed them. See the story, *Mat.* 22. and *Luke* 20. I shall name no more, though there

there be too many more of this nature; but add only one other thing, whereby we may occasion other mens sins. As,

6. By declaring a thing otherwise then the truth is, *by mincing and equivocating*; there are instances more then enough, wherein good men have been guilty in this kind, which I speak, that Saints as well as sinners, may hear and fear, and not do wickedly. *Abraham* prevails with *Sarah* to say she was his sister, whereby *Pharaoh* concluded she was not his wife, and took her; but when God plagued *Pharaoh* for so doing, he reasons the case with *Abraham*, What is this that thou hast done to me? Why didst thou not tell me she was thy wife? so I might have taken her to be my wife, &c. *a severe expostulation and an upbraid*, *Gen.* 12. and yet *Chap.* 20. *Abraham* is at it again, and meets with a more plain and home rebuke, and is charged with no less then sin by *Abimelech*, *vers.* 9. *Thou* (even thou) *hast brought on me and my Kingdom a great sin*, thou hast done deeds unto me, that ought not to be done; he lays the sin at *Abrahams* door, and *Sarah* also (for her suppleness) had a reproof from him, *vers.* 16. yet after all this, *Abrahams* Son *Isaac* is found tardy in the same thing, and meets with the same rebuke, and that from one who pretended not to such, or so much Religion as *Isaac* did, *Gen.* 26. Alas, how many by taking false oaths, and bearing false witness, give occasion to Judges to justifie the wicked, and condemn the righteous. Much more might be spoken to these things, but a word to the wise is sufficient.

2. Of being partners in sin.

2. Take heed of being partners in others sins when they are committed, as *co-helpers and concausers of their production.* You may partake of other mens sins, 1. As instruments to execute others sinful designs or commands, as *Doeg* was in executing the Priests, 1 *Sam.* 22. or as any others are, that serve the lusts of men. All persons that are to be obeyed, (as father and mother, &c.) they are to be obeyed in the Lord, *Eph.* 6. 1. *Whose ever will be left undone, Gods will should be done, and never left undone to fulfil that of another or our own.* They that put unrighteous Decrees in execution, are under the same wo with them who decree them; for without the execution, the Decree would do no hurt to them against whom 'twere made, *Isa.* 10. 1. 3. They are wicked, and partners in the wickedness of them that command wickedness, who put such wicked commands in practice and execution. See 1 *Kings* 12. 30. though it be light, or fall heaviest on them that command.

2. *As Confederates with others*; though the sin be not committed by you that are Confederates, yet your being such, takes part of (because with) their sin, *Psal.* 83. 3--9. the Counsellors and Combiners are judged equally with the Practisers. Blessed are they that walk not in the counsel of the ungodly, *Psal.* 1. 1. And saith the Prophet, The Lord spake to me with a strong hand, not simply the Word of the Lord came to me, or the Lord spake to me, but he spake *with a strong hand*, what? why, say not a confederacy with them that say a confederacy, *Isa.* 8. 11, 12. The men of the League and Associa-

Association speed (because they sin) alike, *Psal.* 2. with *Acts* 4. 26--28.

3. *As Consenters*, giving your consent to others sin, which if you had denied, it may be, they had not sinned, *Psal.* 50. 18. when thou sawest a thief, thou consentedst with him, and wert partaker with the adulterer; *an adulterer is a thief* (he steals waters from anothers cistern) and to consent with him, is to be a partaker: therefore, *Prov.* 1. 10. if sinners entice thee, consent not; enter thy dissent, and let not thy soul have any thing to do with their secrets. This consent may be, 1. By symbolizing and complying actions, as *Paul* speaks in what was once his own case, *Acts* 22. 20. he consented, and gives for witness of it, both that he stood by, and that he kept the raiment of them that slew St. *Stephen*. So many consent to the sin of others by standing Sentinel, watching the door, they not only wink at, but incourage and embolden others to sin this way.

2. Consent may be given *by silent connivance*, when any see persons about to sin, & do not witness against it: Silence (we say) gives consent, it doth so often indeed, though not always; for the case may be such, that it were but to throw pearl before swine, to speak to some scorners; yea, some will speak a little gently, as if it were no great matter or of consequence, but will not put forth the power they have to prevent it; *Pilate* seemed to witness against the Jews, when they cryed out for the crucifying of Christ Jesus, and would wash his hands to testifie his innocency, *Mat.* 27. 24. and yet because he did

not put forth his power, he is reckoned one of the number of them that killed him, *Acts* 4. 27.

3. Consent may be openly and notoriously given *by word of mouth*; as *Saul* (afterward *Paul*) gave his voice, *Acts* 26. 10. his vote went with the rest, and he gave it with a voice, a loud voice. If any bring false Doctrine, and a man bid him God-speed, *this man is partaker of his evil deeds*, *Epist. of John* 2. 10, 11. When men say, as *Jehoshaphat* did to *Ahab*, I am as thou art, and my people as thy people, and we will be with thee in the war, 2 *Chron.* 18. 3. When we thus give consent, 'tis notorious.

3. Of being accessories after sins commission.

3. To draw to a close; be not accessory to other mens sins after they are committed, which you may be guilty of many ways; I shall name but four.

1. In not grieving for other mens sins. All sin is against God, and for that reason *he that truly grieves for his own, will grieve for other mens*: 'Twas the great commend of *Lot*, that his righteous soul was vext with the filthy conversation of the *Sodomites*, 'twas a torment, a kind of hell to him, 2 *Pet.* 2. 7. *David* could not prevent mens sinning, and therefore grieved for it, and so much, that his eyes run down with rivers of tears, *Psal.* 119. 136. And this made the Prophet *Jeremiah* wish his eyes fountains, that he might weep day and night. And all these persons were remembred by the Lord in mercy, when others were rewarded with misery. There is scarce any way like this, to be kept from partaking in the ruine of sinners, as *Ezek.* 9. 4--6.

God

God will ſet his mark on his weeping and mourning people, and as for the reſt, they will be found as acceſſories, if not principals in wickedneſs, and judged accordingly. *Oh, that there were more crying perſons, when there are ſo many crying ſins!* They that grieve not and mourn not, are guilty, as the Apoſtle tells us, 1 *Cor.* 5. 1, 2. and by mourning they were cleared of this matter, 2 *Cor.* 7. 11.

2. By concealing that which we ought to diſcover and make known, as may be eaſily proved from *Levit.* 5. 1. If a ſoul ſin, and hear the voice of ſwearing, and is a witneſs, whether he hath ſeen or known of it, if he do not utter it, then ſhall he bear his iniquity: and *Prov.* 29. 24. whoſo is partner with a thief, hateth his own ſoul, he heareth curſing, and bewrayeth it not, *which he ought to do.* Yet once more, *Deut.* 13. 6-8. if thy brother, the ſon of thy mother, or thy ſon or thy daughter, or the wife of thy boſom, or thy friend which is as thine own ſoul, entice thee ſecretly, ſaying, let us go and ſerve other Gods (which thou haſt not known, thou nor thy fathers) thou ſhalt not conſent unto him; *is that enough?* no, nor hearken to him; *is that enough?* no, neither ſhall thine eye pity him; *is that enough?* no, neither ſhalt thou ſpare; *is that enough?* no, neither ſhalt thou conceal him; *is that enough?* no, thou ſhalt (*by diſcovering him to the judges*) ſurely kill him, thine hand ſhall be firſt upon him, &c. but you will ſay, is not this unnatural? what! betray a brother, one of the ſame venter, the ſon of my mother? nay more, my own ſon; nay more,

more, my wife, and most of all, my friend; no matter, for all that *thou shalt not conceal him*: to conceal such a sinner, were to partake of his sin, 2 *Joh.* 10. 11. These Spirits, these soul-stealers must not be concealed, lest the receiver and concealer be reckoned as bad as the thief.

3. You may be accessory to other mens sins, in not separating from them when God calls you to it. Remember *Lots* wife who was loth to withdraw, and was turned into a Pillar of Salt (as the Father said) to season us. There are persons with whom we should not eat, 1 *Cor.* 5. 11. *To joyn in communion with known sinners, is the greatest testimony you can give, either that they are Saints, or you are sinners*: you bear a false witness for them, and a true witness against your selves. When the Apostle had reckoned up a whole troop of sinners, of whom self-love led the Van, and a form of godliness brought up the Rear, he adds, from such turn away, 2 *Tim.* 3. 5. and *Rev.* 18. 4. You may hear a voice from Heaven, saying, come out of her, my people, that ye be not partakers of her sins; be not therefore unequally yoked with Unbelievers, &c. 2 *Cor.* 6. 14.

4. We may be accessory to other mens sins, if instead of reproving, we approve of it, *Eph.* 5. 11. have no fellowship with the unfruitful works of darkness, but reprove them rather; *not to reprove them, but instead thereof to have fellowship with them, is to approve*: and beside this, there are three things which speak approbation; as,

1. When we take pleasure in the actions or the

the actors; *Jer.* 5. 30, 31. the Prophets propheſie falſely, and the Prieſts bear rule by their means, and my people love to have it ſo, q. d. *they ſet their ſeal to it*, to approve and confirm what the Prophets and Prieſts do. Of this import is that *Rom.* 1. 32. Though they knew the Judgments of God, that they who did ſuch things were worthy of death; yet they not only did the ſame, but took pleaſure in them that did them. As men are ſaid to help on the affliction of Gods people, and to approve them by ſaying, Ha, Ha, ſo would we have it, *Ezek.* 25. 3. and 26. 2. *To take pleaſure in ſuch things as others do, is to be acceſſories, and as if they had done them.* When the Apoſtle *Paul* tells of other mens ſins, he doth it weeping, *Phil.* 3. 18. and ſo frees himſelf from any the leaſt degree of approbation: but when men laugh, take pleaſure in, and make ſport of other mens ſins, 'tis (by conſtruction) an approbation of them.

2. Approbation and being acceſſory is concluded from hence, when men flatter others, and ſpeak peace to them in their evil ways: *When men ſay peace, where God ſaith there is none, i. e.* to the wicked. God and man will curſe him that ſaith to the wicked, thou art righteous, *Prov.* 24. 24. and *Ezek.* 13. 10. becauſe they have ſeduced (or flatter'd) my people, ſaying, peace, and there was no peace, and have daubed with untemper'd mortar; and *verſ.* 18. have ſowed pillows under their elbows; therefore will I pull down the wall, and will tear your your pillows and kerchiefs, becauſe *verſ.* 22. they made the hearts of the righteous ſad, and

ſtrength-

ſtrengthned the hands of the wicked, that he ſhould not return from his wicked way: There is a *wo* againſt ſuch, as *verſ.* 18.

3. Approbation is declared by this, when any defend and excuſe other mens ſins, as if they were retained (like Lawyers) and had their fee: *They that juſtifie the wicked are equally an abomination with them that condemn the righteous*, *Prov.* 24. 17. Some are ſo wicked, as to defend other mens wickedneſs (not only like Lawyers, but like Souldiers) by ſword and force of arms; as they did for him, who had abuſed the *Levites* Concubine, *Judges* 20. 14. &c. but to plead for other mens ſins, is to be as guilty as they who commit it. Many more things might be added, but I forbear them, becauſe I have been ſomewhat large upon this ſubject, which I was the more willing to be, becauſe 'tis a thing too ſeldom treated, and too little taken notice of, and laid to heart, *viz.* the ſhare that we too often have in other mens ſins.

The Cloſe or Concluſion.

Thus am I at laſt come to *the Cloſe and Concluſion* of the whole matter, and I could wiſh with my ſoul, that there may never be an occaſion for me, or any other, to preach on this ſubject any more; ſhall I now intreat you to conſider of what hath been ſaid, and to bethink you what an ugly and abominable thing ſin is? *The worſt of Evils*, worſe then the worſt of words can expreſs it to be. I have ſhewn you how *contrary 'tis to God and man*; for proof whereof I have brought *witneſs from Heaven, Earth, and Hell*: I have ſhewn you how dear it coſt Chriſt Jeſus who dyed for it, and how dear

it

it will cost you, if you live and dye in it. *Stand in awe and sin not*; lay up the Word of Gods Command, Promise, and Threatning, that you may not sin against him: take heed of sinning, for at once you sin against God and your own souls. I have entred your closets and your hearts, to tell you of your secret sins; I have told you of, and warned you against the sins of your lips, and of your life; I have told you of your Shop and Calling-sins, that you might beware: and *what shall I say or do more for you?* I have preacht to you, pray'd, and wept for you; I have shewn you the way of repentance, faith, and holiness; and were it to dye for you, I hope I should not account my life dear to me, that I might save your souls by losing it. Oh, let me again intreat, beseech, and beg you for Gods sake and your souls sake not to sin (*these things are written, that ye sin not*) but as 'tis *Jer.* 13. 15, 16, 17. Hear ye, and give ear, be not proud, for the Lord hath spoken, give glory to the Lord God, &c. But if ye will not hear, my soul shall weep in secret places for your pride, and mine eyes shall weep sore, and run down with tears. If you hear not, you make this sad work for me, and others that teach you, but (alas!) much sadder for your selves; *you make us weep on earth, but you* (if you repent not) *will weep in Hell.* I beseech you therefore, learn what the grace (the saving grace) of God teacheth you, to deny all ungodliness and worldly lusts, to live soberly, righteously, and godlily in this present world, *Titus* 2. 11, 12. or as 'tis in *Luke* 1. 75. to serve the Lord in righteousness and true holiness

all

all the days of your life; and as 'tis 2 *Cor.* 7. 1. Having these promises (which according to 2 *Pet* 1. 4. are the greatest and precious) let us cleanse our selves from all filthiness of flesh and spirit, perfecting holiness in the fear of God. Shall we commend holiness in them that are dead, and not like holiness in our selves while we are alive? *Holiness is the beauty of Earth and Heaven*, without which we cannot live well on Earth, nor shall ever live in Heaven: certainly they that jeer and scoff at holiness, and rejoyce that they are none of the *holy ones*, they do as if they should make Bon-fires, ring the Bells, and give thanks that they shall never be saved; for if they be not holy, saved they cannot be: or as one words it, they that shall be in Heaven, will be in no danger to be derided for the sake of piety, for those that deride it, will not be admitted there. And as for the wicked, God will turn them into Hell, and all the Nations (all them of any Nation) that forget God, *Psal.* 9. 17. *Poor Soul*, think a little, yea, think much of the great day of thine accounts & Gods judgment, which though thou put far from thee, yet it will surely come; and wo unto thee, if it overtake thee unawares, and as a thief in the night, 1 *Thes.* 5. 3, 4. Seeing this may be, and that will be, Oh, what manner of persons ought we to be in all holy conversations and godlinesses! (as 'tis in the Greek) 2 *Pet.* 3. 10, 11. *What shall I say more?* I will shut up all with what was long since excellently spoken by a great Doctor in our *Israel*, and which is worthy to be written in the hearts of all men, and to be often

before

before their eyes, and in their thoughts: 'tis this,

At the last (*saith he*) there will come a day, when all mankind shall be summon'd naked (*without difference or degrees*) before the same Tribunal; when the Crowns of Kings and shackles of Prisoners; when the Robes of Princes, and the rags of Beggars; when the Gallants Bravery, the Peasants Russet, the Statists Policy, the Courtiers Luxury, and the Scholars Curiosity, shall be all laid aside; when all men shall be reduced to an equal Plea, and *without respect of persons*, shall be doomed according to their works. *Then* those Punctoes and Formalities, Cuts and Fashions, Distances and Complements (*which are now the darling sins of the upper end of the world*) shall be proved to have been nothing else, but well-acted vanities. *Then* the Pride, Luxury, Riot, Swaggerings, interlarded and complemental Oaths, nice and quaint Lasciviousness, new-invented Courtings, and Adorations of Beauty (*the so much studied and admired sins of the Gallantry of the world*) shall be pronounced out of the mouth of God himself, to have been nothing else but glittering abominations. *Then* the adulterating of Wares, the counterfeiting of Lights, the double Weight and false Measures, the courteous Equivocations of men greedy of gain (*which are now almost woven into the very Art of Trading*) shall be pronounced nothing else but Mysteries of iniquity and self-deceivings. *Then* the curious subtleties of more choice Wits, the knotty Questions and vain strife of words, the disputes of Reason, the

the variety of Reading, the very Circle of general and Secular Learning (*purſued with ſo much eagerneſs by the more ingenious Spirits of the world*) ſhall be all pronounced but the thin Cob-webs, and vaniſhing Delicacies of a better temper'd Prophaneneſs. And laſtly, *Then* the poor deſpiſed Profeſſion of the power of Godlineſs, a trembling at the Word of God, a ſcrupulous and conſcientious forbearance, not only of oaths, but of idle words, a tenderneſs and aptneſs to bleed at the touch of any ſin, a boldneſs to withſtand the corruptions of the times, a conſcience of but the appearances of evil, a walking humbly and mournfully before God, an Heroical reſolution to be ſtrict and circumſpect, to walk in an exact and Geometrical Holineſs in the midſt of a crooked and perverſe generation (*which the world eſteems and ſcorns as the peeviſhneſs of a few ſilly, unpolitick men*) ſhall in good earneſt from the mouth of God himſelf, be declared to have been the true narrow way which leadeth to Salvation; and the enemies thereof ſhall then (*when it is too late*) be driven to that deſperate and ſhameful confeſſion: *We fools counted their life madneſs, and their end to have been without honour: how are they now reckoned among the Saints? and have their portion with the Almighty!*

Conſider what hath been ſaid, and the Lord give thee underſtanding in all things, 2 *Tim.* 2, 7.

FINIS.

living in any sin, whether in Thought, Word, or Deed.

Caution against
1. *Thought-sins.*
2. *Word-sins.*
3. *Deed-sins.*

1. Not in Thought-sins.

1. *Take heed of sinning in Thought*, or of Thought-sins: Seeing sin is so sinful, 'tis evil to be (though but) a thinking sinner, or a sinner, though but in thought. 'Tis too commonly said, *That thoughts are free*; they are indeed free in respect of men, they cannot judge us for them, but God can and will. Many persons that seem to be modest and sparing as to evil words and deeds, will yet make bold with thoughts, and (as the saying is) *Pay it with thinking*; such as are speculative, contemplative sinners: There are some who are so wise, as not to say with their tongues, yet such fools as to say *in their heart*, there is no God, *Psal.* 14. 1. There are some that do not actually murder, yet (by anger and envy) are murtherers *in heart* or thought, as *Joseph* accuseth his Brethren, saying, you *thought evil* against me, *Gen.* 50. 20. There are *Thought-adulterers*, who it may be never were, nor durst to be, adulterers as to fact, *Mat.* 5. 28. There are *Blasphemers in heart*, who speak it not with their mouths, as they who when they heard Christ forgiving sins, they *thought* in their heart, that he blasphemed, and thereby blasphemed him, *Mat.* 9. 3, 4, 5. Some talk of the world, and declaim against it as a vanity, who think vainly *in their heart*, that their houses shall endure for ever, *Psal.* 49. 11. So the rich man said *within himself*, thou hast goods laid

laid up for many years (as if he thought these things his happiness) but 'tis said of the former, this their way is their folly, *Psal.* 49. 12. and of the latter, thou fool, *Luke* 12. 20. for *the thought of foolishness* (or a foolish thought) *is sin*, *Prov.* 24. 9. and therefore 'tis said in *Deut.* 5. 9. Take heed that there be not a *thought* in thy wicked heart, *i. e.* that there be not a wicked thought in thy heart.

'Tis true, *all thoughts of evil are not evil thoughts, or all thoughts of good are not good thoughts*: a man may think of evil, and yet his thoughts may be good; and a man may think of good, and yet his thoughts be evil. One then thinks of evil, yet with good thoughts, when he thinks of evil, to grieve and repent for it, to abhor and forsake it: and one thinks of good with evil thoughts, when he thinks of good to neglect and scorn it, to call it evil, and so to persecute it. But thoughts of sin may be sinful thoughts, with respect to sin past, or sin to come; *with respect to sin past*, when men please themselves in the thoughts of their past sins, when they chew the cud, and lick their lips after it, or as 'tis said in *Job* 20. 12, 13. they hide (and towl) it (as if 'twere a Sugar-plum) under their tongue; they do it over and over again by thinking of it, when they do not act it: so some understand that, in *Ezek.* 23. 19. She multiplied her whoredoms in calling to remembrance the sins of her youth; *she acted it over again in her memory*, in new speculations of her old sins: and on the other hand others (and it may be the same persons) think sinfully of the sins they have

not done, grieving at, and regretting it, that they had not taken such and such occasions, and embraced such and such temptations as they had to sin. So *with respect to sins to come*, men think sinfully in plotting, contriving, and fore-thinking what sins they will do, though they do them not. Against this we are charged, *Rom.* 13. 14. make no provision for the flesh (the word is) *do not project and cater for the flesh*; lay not in fuel for such fire, do not lye abed, and fore-cast to fulfil the lusts hereafter, which thou canst not act at present.

That you may see the sinfulness of evil Thoughts, consider,

1. That *sinful Thoughts do defile a man*, though they never come to words or deeds, be never utter'd, never practised: *Mat.* 15. 19, 28. Out of the heart proceed evil thoughts, murthers, adulteries, &c. and these defile the man; not only murther and adultery, but the thoughts of murthering and committing adultery defile the man, as the Text speaks, and our Savior again in another Text says as much, *Mat.* 5. 22. & 28. as *Job* made a Covenant with his eyes, that he might not think (*lustfully*) of a Maid, *Job* 31. 1. So should we take heed to our ways, that we may not offend, not only not with our tongues, but in our thoughts; for *they are the words of our heart, and the deeds thereof*, and all the words of our mouth, and the acts of our lives come from thence: and therefore above all keepings, keep thine heart, *Prov.* 4. 23.

2. *Sinful thoughts are an abomination in the sight of God*: God hath a special eye to the thoughts

thoughts of mens hearts, to them of good men, *Mal.* 3. 16. and to them of bad men, *Gen.* 6. 5. In good men God accepts (very often) the will for the deed, if to will be present with them, though to do they have not power; if they be as willing to do as to will the deed, God accepts the will for the deed, though they cannot do it, 2 *Cor.* 8. 12. *Math.* 26. 41. So when men will and think wickedly, God takes their will for the deed; as he takes the good mans will for the deed *with acceptation*, so he takes the wicked mans will for the deed *with abomination*: for *Prov.* 15. 26. the thoughts of the wicked are an abomination to the Lord, *i. e.* their wicked thoughts are filthy steams and stinks in the nostrils of God. Sin is a filthiness, and sinful thoughts have their filthiness as well as sinful actions, and it's therefore said, *Jer.* 4. 14. Oh, *Jerusalem*, wash thine heart from wickedness, that thou mayst be saved, how long shall *vain thoughts* lodge within thee? the very remedy speaks out the disease; if they must be washt, they were filthy sure; for sweeping will not serve the turn: and what was the wickedness of their heart? it follows in the Text, the *vain thoughts* that were there, and these must be washt, or they could not be saved, so abominable in the sight of God is the villany and vanity of thoughts.

3. *Thought-sins are root-sins*, and the roots of all other sins; they are the mother-sins, actions are their issue, *Prov.* 4. 23. evil deeds are the off-spring and children of evil thoughts, the branches and fruit that grow out of this root.

Thoughts are the first-born of the soul, words and actions are but younger brothers: They are the oyl that feeds and maintains the wick, which would else go out; life-sins receive their juyce and nourishment from thought-sins. St. *James* speaks as if our thoughts were the belly and womb where sin is conceived, *James* 1. 15. Now when men would (as *Job* did) curse grievously, they curse the day and place of their birth, the womb that bare them; so do you curse sin even in the very womb that bare it, lay the ax to the root of this tree. The wickedness of mens lives is charged upon their thoughts, as having its root and rise there, *Gen.* 6.5. *Mat.* 12. 35. & 15. 19. murders, adulteries, &c. they all come out of the heart, as out of the belly of a *Trojan-horse*: one would wonder (as we do at some birds, where they lodge all winter) to see so many flocks and herds of wickedness, one would wonder whence, from what corner of the world they come; why, they all come out of the heart, *the rendez-vous of wickedness*, the common Inn that lodges all the thieves and travelling lusts that are in, and do so much mischief in this world; all the unclean streams flow from this unclean Fountain, this Ocean, and Sea of Sin. Saith holy *David*, *Psal.* 119. 113. I hate (vain) thoughts, any thoughts that are against thy Law, which I love; we all hate that which is against what we love: but why doth he hate thoughts of sin? because evil thoughts beget evil words, and evil words corrupt good, and beget ill manners; *vain imaginations beget vain conversations*; 'tis hard for them that think well to do ill, and

more

more hard for them that think ill to do well, for as the root is, so is the fruit, and by that the tree is known, *Mat.* 7. 17.

4. If we had no other sins to be pardoned, yet we were to beg pardon for sinful thoughts: *a may think himself to Hell, if the sinfulness of his thoughts be not forgiven him*: *Acts* 8. 20. saith St. *Peter* to *Simon Magus*, repent of thy thought-wickedness, and pray, *if perhaps* the thoughts of thine heart may be forgiven thee: if God should pardon all our word-sins and evil deeds, and leave but our thought-sins unpardoned, we were undone for ever; yea, blessed *David* was so afraid of sin, that he begs God to cleanse him from his secret sins, which lay lurking in his heart, and were undiscernable there, *Psal.* 19. if they should not increase to more ungodliness (which they will attempt, and too easily effect) yet there is impiety and ungodliness enough in them to ruine us everlastingly: Oh, that they would think of it, that make nothing of vain thoughts, no not of evil thoughts, as if they had no evil in them!

5. *'Tis the great design* (and indeed argues the great power) *of the Gospel, to bring thoughts to the obedience of Christ Jesus*: 'Tis far more easie to reform mens manners, then to renew mens minds, the Laws of men may do that, but 'tis the Law of God doth this. Many men could live alone with their heart and thought-sins, though they had no other company, pleasing themselves, and blessing themselves too in their own vain imaginations, and acting sins in their fancy; they will more easily surrender their

tongue and hand, then their heart-sins: Now the Gospel comes to throw down these strong Towers, to cast down imaginations, to conquer whole Armies of thoughts, to reduce these straggling and thievish high-way men into good order and obedience. This is the glory of the Gospel (*beyond all the Philosophy in the world*) that it hath so great influence on the hearts and thoughts of men, 2 *Cor.* 10. 4, 5.

6. Conversion begins, is carried on, and is compleated in the heart and thoughts of men. *It begins there*, while men are in (and dead in sins) they are inconsiderate, and regard not what's in their heart and thoughts; but when the grace of God comes in power, and they receive it in truth, they bethink themselves and consider, what shall we do to be saved? men are in a great quandary in their thoughts, they begin to wamble, and their bowels are turned within them: and therefore *regeneration is called the Renewing of the mind*, and Repentance is a change of mind, and the heart becomes a new heart, and when the heart is gained, all the rest follows. If the wicked forsake his thoughts, he will quickly forsake his ways, *Isa.* 55. 7. *The first turn is in the thoughts*, *Psal.* 119. 59. I thought on my ways, and turned my feet unto thy testimonies; the thoughts go before, and the feet follow after: and the first motions of the Prodigal were in his thoughts, when he came to himself, *he said within himself*, I will arise and go to my father, and while he was thus thinking (which is said, while he was afar off, but taking the first step) his father saw him, and had compassion on him, &c.

As

As Converſion begins, ſo its carried on in the heart and thoughts eſpecially, though not only; when others ſtudy (like the Phariſees) only to make the outſide look fair and beautiful, the godly man is employed about his inſide, to keep his heart clean; *the prayers of godly men are chiefly taken up about their heart*, *Pſal.* 51. 10. create in me a clean heart, and renew a right ſpirit within me. And (as an excellent perſon words it) wherein lyes the difference between ſincere-hearted Chriſtians and others? but in the keeping of thoughts, without which all Religion is but bodily exerciſe: Papiſts may mumble over their prayers, Hypocrites talk, but *this is Godlineſs.*

As it begins, and is carried on, ſo Converſion is compleated, finiſhed, and perfected in thoughts, it ends there; for when a godly man comes to dye, his chief and laſt employment is about his thoughts; he hath done with works, he hath made his Will, and concluded all without him, and his ſpeech (it may be) fails him, and then his main work and the concluſion, *the ſhutting up of the whole matter is in his thoughts*; ſo that when he comes into the new world, and continues here, and when he is going into the world to come, his main employment is about and in his thoughts: there he began, and here he ends.

7. *God keeps an account of, and will call us to account for thoughts*, as well as for words and actions: he hath a book of remembrance written for them that *think* on his Name, I, and for them that *think* on their ſins too, with ſinful thoughts.

thoughts. There is no thought hid from him, all things are naked and open before him with whom we have to do, *Heb.* 4. 13. or as the words may be read, before him, *to whom we are to give an account.* God knows our thoughts afar off, *Psal.* 139. 2. long before they came out into words or actions, *Deut.* 31. 21. So the father saw the Prodigal, while yet afar off, *while but thinking to return:* yea, he doth search and try the heart to this very end, that he may give to every man according to his way, *Jer.* 17. 9, 10. God will judge righteous judgment (not according to appearance, as men do) *as the man thinketh, so is he, and so shall he be judged:* man judgeth our inside by our outside, our heart by our works; but God judgeth our outside by our inside, our works by our hearts: and 'tis therefore we should fear God, and keep his Commandments, because God will bring, as every work, *so, every secret thing,* to judgment, whether good or evil, *Eccl.* 12. 13, 14. When the Lord comes, he will bring to light the *hidden* things of darkness, and make manifest the *counsels* of the heart, all the secret designs and projects of it, 1 *Cor.* 4. 5. and will judge the *secrets* of men by Jesus Christ, as our Gospel teacheth, *Rom.* 2. 16. Oh think then that for thoughts thou must be judged, and therefore make conscience of them, for not only *scientia divina*, Gods science or knowledge, but *conscientia humana*, mans conscience will be (one of the books opened, and) a witness in that day, according to which men shall be judged.

Well

Well then, what sayest thou, or what shall I say to thee? *hast thou thought evil?* lay thine hand upon thy mouth, *Prov.* 30. 32. not only if thou have done foolishly, but if thou have but thought evil, lay thine hand on thy mouth, *i. e.* be humbled and abased: The vanity and vileness, the folly and the filthiness of our thoughts should make us ashamed. And lay thy hand on thy mouth for prevention also, as persons when they cough lay their hand on their mouth, lest any unsavory or unseemly thing should come from them, so do thou; for that which we say in our hearts, we shall soon say with our lips, if we lay not our hands on our mouth, to stop the issue of vain thoughts from flowing out into, and infecting our lips and lives, our words and actions. This Hive of Drones will swarm, if thou lay not thy hand on the mouth: This Cage of unclean birds will be open, and they will take their flight: thy thoughts will run wast at least like water beside the Mill, if thou keep not a strong hand over them; Oh, *keep thine heart with thine hand*, with mighty power, and suppress sinful thoughts as well as keep them from expressing themselves. In relation hereunto, take these directions for thine help and assistance; for *know* this, that of thy self thou art not sufficient to think one good thought, nor to subdue one evil thought.

1. *Humbly make thine address and supplication to God*, in whose hand thy heart is, and to whom alone heart-work doth belong: he only can search it, cleanse it, new-make, and keep it. *Pray to God*, not only that past ones may be forgiven,

given, but that thy future ones may not need forgiveness, *beg him* to new-make thine heart, and to create a clean one in thee. Wouldst thou be rid of sinful thoughts, pray against them, *lift up a prayer*, and cry out as St. *Paul* did against the Messenger of Satan; and *pray without fainting*, that if they be not removed, yet his grace may be sufficient for thee. *Cry out* as a Virgin would do in case of a Rape, and God will hear the cry of the oppressed, and them that groan. *Be often in spiritual ejaculations*; which will be as so many deadly darts to wound and kill sinful thoughts; call in God to thy relief, *tell him*, thou canst not stand before these Troops and Armies that defie *Israel* and *Israels* God, and beg him to vindicate his own Name by his own Power, as he can easily do; for not only the heart of Kings is in his hand, but he is the King and Ruler of all hearts, and can by his Word command them into, and keep them in order and obedience. Then,

2. Do as holy *David* did, that he might be more holy, *hide the Word of God in thine heart, that thou mayst not sin against him*, *Psal.* 119. 11. apply the plaister to the sore place, the heart is the seat and center of sin, apply the Word there, lay it up, and 'twill rout and root out these *Canaanites* and Daughters of the Land that are a grief of heart unto thee. Sin is in the heart, hide the Word there (as in ambush) to cut it off upon the first appearance of it: *The Word of God is the sword of the Spirit, and there's none like it to wound and kill sin withal*: 'tis one of the weapons of our warfare, which is mighty through God

God to cast down, and cast out wicked imaginations, 2 *Cor.* 10. 4, 5. put on therefore this and the whole armour of God, that thou mayst be strong in the Lord, and in the power of his might, *Eph.* 6. He is a God that works wonders (even in this matter and of this kind) by his Word and Spirit; hide this Word then, which is the sword of the Spirit, and by which he atchieves such glorious conquests over hearts and thoughts.

3. *Begin the day with thoughts of God and good things*; let not fancies and vain imaginations get the start of thee in the morning: fancy and we were *Play-fellows* many a year, before we knew what reason and understanding was, our child-hood and youth was vanity; and you know that many times there's such an intimate acquaintance and familiarity gotten by School and Play-fellows, that its hard to break it off; but *fancy and imagination* (these childish things which yet have strong hold of, and strong holds in us) *must be cast off, before our thoughts will become obedient to Christ*, as the Apostle tells us, 2 *Cor.* 10. 5. and therefore (mount up with the Lark) begin with God, think much and often that he sees and observes thee (*Cave tibi, spectat Cato*) this will awe thee, as it did them, *Psal.* 44. 20, 21. and so it did *David*, *Psal.* 139. 17, 18. If vanity get possession in the morning, I will strive to keep it all the day (*Quo semel est imbuta recens servabit odorem testa diu*) what the vessel is first seasoned with, it reserves a tang of it long after. Take a good mornings-draught to prevent the windy vapours of vain thoughts;

as soon as thou wakest, there are many Fidlers at thy Chamber door to sing thee wanton Songs, but listen not to them, *tell them*, and all the Sultors and Clients that sollicite thee, that thou art otherwise engaged, and hast business of consequence to mind; listen not to any Syrens, stop thine ear against all such Charmers, though they chant and charm never so pleasingly, for it can never be wisely nor to advantage. *Thus*, if when thou awakest, thou art with God in meditation, thou art like (when thou risest) to walk with God in thy whole conversation, and to be in the fear of the Lord all the day long.

4. If this do not do, but they haunt thee still (and like flies that are beaten off, yet they return again) then *chide and check them*, use severity and sharpness: we are (alas, that we are!) but too indulgent, courteous, and gentle to these bold intruding *Travellers*, for so they are called, 2 *Sam.* 12. 4. There came a *Traveller* to the rich man (a lust to *David* in the case of *Bathsheba*, for to that it refers) and he killed another's Lamb for this *Traveller*, this lust, if he had but examined it, he would have found it a Spye or a Vagabond, which should not have been feasted, but sent to the Whipping-post. *The reason* we have so many Pedlars come to our doors, *is because* we use to buy and take their trifles, and *the reason* so many of these wandring Beggars and Gipsies knock at our door, *is because* we give them alms and lodging: if we did but frown on them, and execute the Law upon them, we should probably have none, or less of their company.

5. *Turn*

5. *Turn away thine eyes from beholding vanity*, avoid occaſions and appearances of evil; for the world is cheated by appearances and ſhews, and men become thieves (*occaſio facit furem*) when occaſion is offered them, who without it, would not *perhaps* have thought of being ſo: *As the heart inflames the eye, ſo the eye affects and inflames the heart.* Curioſity to ſee and hear laſcivious pictures and wanton ſongs hath often induced perſons to think ſuch thoughts, and to do ſuch things, as elſe they would ſcarce have dreamt of; *vain objects and vain diſcourſes ingender vain fancies* and imaginations, and ſo proceed and increaſe to more ungodlineſs, 2 *Tim.* 2. 16. Therefore the Apoſtle would not that Chriſtians ſhould tell ſtories of fornication, uncleanneſs, or covetouſneſs, they ſhould not be ſo much *as named* or mentioned, *Eph.* 5. 3. ſuch ſtories, (though but *Romantick*) yet leave ill impreſſions on the fancies of men. There needs to be a ſtrict watch over eyes and ears, as ever we would preſerve our hearts and thoughts to be pure and chaſt, leſt we tempt the Tempter to tempt us, and make our hearts worſe by occaſion and cuſtom, then they are by nature: which made King *David* beg of God to turn away his eyes from beholding vanity, *Pſal.* 119. 37. and good *Job* was ſo much afraid of himſelf, that he made a Covenant with his eyes, leſt he ſhould think (unbecomingly) of a maid: *Looking produceth luſting, as luſting puts on looking*, *Mat.* 5. 28.

6. *Take heed of Idleneſs*: every man ſhould have a Calling to follow, and follow his Calling, which

which is an excellent preservative from evil thoughts: *Idle persons have no business but to sin, and they that follow their Callings have no leisure to sin*; their thoughts are too intent to be diverted. Time lies heavy on some mens hands for want of imployment, and therefore they become busie-bodies, gadding and wandring about, as their Fancy or the Devil (like a wind) doth drive them, or like a Decoy doth draw and allure them, 1 *Tim.* 5. 13--15. yet, these idlers or busie-bodies are joyned with evil doers, thieves, and murderers, 1 *Pet.* 4. 15. they know that their time doth, and will pass away, but they know not how to pass it away; so that come what temptation will come, they seem to be ready; the wink of an eye, the holding up of a finger prevails with them; they follow the Devils whistle, and dance after his Pipe: they spend their days like Vagrants, and *their life is a meer diversion from that which is the business of it*: they cannot endure to be with themselves, and therefore visit away (most impertinently) their precious time, and adventure the loss of their precious souls, by becoming sinners for company. Our thoughts are so active and restless, that something or other they will be doing, and like unruly soldiers, if others employ them not well, they will employ themselves ill: God hath therefore in mercy appointed us Callings to take up our thoughts, that they may be not only innocent, but profitable to our selves and others. *Paradise bad, and Heaven also will not be, without, employment.* Idleness is an hour of temptation; and we can have

have no excuſe to ſtand idle in the market-place, when God himſelf offers to imploy us. The beſt way to rid our ground of weeds, is to till it, and the beſt way to free our hearts from evil thoughts, is good imployment; *only remember*, that thy particular Calling muſt not juſtle out, nor intrench upon thy general, nor thy being a Tradeſman make thee forget that thy converſation (πολίτευμα) thy Trading muſt be for Heaven: *'I would be ill with thee to mind what's convenient, and forgit what's neceſſary.* Let *Maries* one thing be preferr'd before *Martha's* many.

7. *Love God and his Law much*, and thy thoughts will be much upon him and it; the love of God will find thy heart work enough to do: he that delights in God and his Law, will find occaſion enough to meditate therein, and pleaſure enough in meditating thereof day and night, *Pſal.* 1 2. *Pſal.* 119. 97. your ſoul will be where it loves, and where your treaſure is, there your heart and thoughts will be, *Mat.* 6. 21. ſet your affections on things above, and when once your love is ſetled, your thoughts will center and dwell there: *Love will make you watchful and fearful, leſt you ſhould offend the Beloved of your Soul*; 'twill make you angry with, and cauſe you to hate all the ſinful thoughts that would attempt to withdraw you, or to divert you; and 'twill make you like a tree planted by the rivers ſide, exceeding and beautifully fruitful, for you will be ſo in ſeaſon; and *'tis meditation that's there likened to the watering of the river*, and that meditation flows

from delight, and that from love, as you may see, *Psal.* 1. 2, 3. Thus wilt thou grow up and prosper, and so much, that thy leaf shall not fade or wither, *vers.* 3. Thus I have endeavoured to discover the sinfulness, and endeavoured the prevention of sinful thoughts; I now proceed to Caution.

2. *Against sinful Words.*

2. Not in Word-sins.

As I have endeavoured before to clear the Heart, so now to clear and cleanse the Mouth, that as there might not be an evil thought in that, so not an evil word in this: persons too many are apt to think *that words are but wind*, things that they shall not account for, and therefore are so bold and daring as to say, as *Psal.* 12. 4 with our tongue will we prevail, our lips are our own, *who is Lord over us?* we may speak what we will, and we will speak what we may: Oh, what an unruly tongue hath that man, who can say his tongue is his own! *Patient Job* in a fit of passion did say, let me alone that I may speak, and come of me what will, *Job* 13. 13. Alas, is't not thus with many, when we tell them of the sinfulness of sin and of tongue-sins, they flye in our faces, and say, hold your peace, we will speak, let there come on us what will, *Oh desperate!*

But if you will be a little serious, I would ask you (when cool and calm) this question, *Would you not live and see good days?* yes, we would, who is there that doth not desire life, and to see good days while he lives? many say, who will shew us any good? and every one says, life, life, skin for skin, and all for life. Come then, come

ye

ye children, hearken unto me, and I will teach you the fear of the Lord; what man is he that desireth life, and loveth many days that he may see good? *Keep thy tongue from evil, and thy lips from speaking guile, Psal.* 34. 11, 12, 13. Oh, that all the parents in the world would call their children together to read them such Lectures as this: many say, come, my children, I will teach you the way to grow rich and great, how to be fine and in fashion, &c. but few call them and say, come, my children, I will teach you the fear of the Lord, *the best wisdom*; and godliness, *the best and most enriching Trade*, good for this life, and that to come. Oh that they would ask them, would you see life? &c. yes, but how? why, if you be for life and good days, keep your tongue from evil, &c. this is confirmed in the New Testament, 1 *Pet.* 3. 10. *The next and best way to live and live well is* (as the Proverb hath it) *to keep a good tongue in our heads*, and have no evil words in our mouths: for as the Wiseman assures us, *Prov.* 21. 23. whoso keepeth his mouth and tongue, keepeth his soul from troubles: and this is *not only a political, but a divine assertion*, and is true between God and man, as it is between man and man.

Holy *David* was so afraid of his tongue, lest he should offend with it, that he put a bridle into his mouth, *Psal.* 39. 1. and surely *the tongue is an unruly thing*, that it must be bridled like an Horse or an Ass; yea, 'tis so unruly, that one may better rule Horses, and manage them, and more easily turn such unwieldy things as great Ships are, then keep the tongue in order; and

therefore St. *James* pronounceth him a perfect man, that offends not in word, and one that is able with eaſe to bridle the whole body, when he hath the maſtery of his tongue, *James* 3. 2, 3, 4. Oh, *'tis a rare thing to uſe the tongue well!*

Now to help you againſt this evil, that you may not ſin with your mouths, tongues, or lips (which are all one in ſignification) let me intreat you to conſider,

1. *That ſinful words are wholly forbidden us*, and the contrary to them are injoyned us; God hath told us what we ſhall not, and what we ſhall ſay, what words we ought not, and what we ought to uſe. For the *Negative*; let no corrupt, or filthy, and rotten, unſavory communication (*no kind of it, no degree of it*) proceed out of your mouth; but (*affirmatively*) that which is good to the uſe of edifying, that it may miniſter grace unto the Hearers, *Eph.* 4. 29. ſo again, *Chap.* 5. 3, 4. but fornication, and all uncleanneſs, or covetouſneſs, filthineſs, fooliſh talking, and ſcurrilous jeſting and gibing, let it not be named, *i. e.* let not theſe be ſubject and matter of your diſcourſe and talk; but giving of thanks, or *that which is graceful and thankworthy*, fit to ſeaſon and edifie others by miniſtring grace to them, as 'twas ſaid before: and again, *Col.* 4. 6. let your ſpeech be always with grace, let it be as becometh Saints, graceful and comely, ſeaſoned and ſavory, that which may not defile any, but edifie all: *Though a Chriſtian be not always to talk of grace, yet he is always to talk ſo, as to ſhew himſelf a gracious perſon.* Our very

very Table-talk, as well as our meat, ſhould be ſeaſoned with ſalt, it ſhould be with the firſt and ſecond courſe; for ſalt is the firſt put on, and the laſt taken off, that all may be ſeaſoned and ſavory, and ſo ſhould all our diſcourſe be, and not like ſalt that hath loſt its ſavour, which is not good, no not for the dunghil, *Luke* 14. 35.

2. Unleſs a man take heed to his words, and bridle his tongue, *that mans Religion is vain*, and conſequently in vain: 'tis unprofitable, idle, and impertinent, *James* 1. 26. he doth but ſeem to be religious, and thereby both flatters and deceives himſelf: 'tis too much to ſeem to be evil, and too little but to ſeem to be good: appearance in evil is too much, but appearance of or in good, is not enough. If he ſeem to be religious, and doth not bridle his tongue, notwithſtanding his ſeeming to be, he is not religious: *A ſeeming Religion is worſe then none*, as vanity is leſs then nothing, *Iſa.* 40. 17. He that hath a form, and but a form of godlineſs, denying the power thereof, is worſe then he that hath not ſo much as a form, or makes no profeſſion of godlineſs. Oh, how ſhould this oblige us to take heed of tongue-ſins!

3. *Sinful words are arguments of ſinful hearts*; words are the image of the mind, and the declaration of it: as a man is known by his picture, ſo an heart by its words. Thou art a *Galilean*, thy ſpeech bewrayeth or diſcovers thee. We may know what Country-men any are by their language, whether *French*, *Dutch*, &c. whether of the heavenly or helliſh World. 'Tis

out of the abundance (*the fulneſs and overflowing of*) the heart, that the mouth ſpeaketh, *Mat.* 12. 34. broach any full veſſel, and what's there will come out; words are as the broaching of the heart, and giving it vent, and then out comes that which was within. 'Tis indeed *both poſſible and common* for perſons to ſpeak well, when they mean ill, peace is in their mouth, when war is in their heart; but that heart is hypocritical, and out of that double heart, which is full of Hypocriſie, they ſpeak with their tongues, as *Pſal.* 12. 2. *Jer.* 42. 20. ſo that if wicked men ſpeak well, yet 'tis ſtill from an evil heart of Hypocriſie, and out of that abundance of the heart the mouth ſpeaketh.

4. *Evil words corrupt men and their manners*: our great care ſhould be, not to be corrupt, and the next to that, not to corrupt others; but evil words corrupt both: *they corrupt and defile our ſelves*, *Mat.* 15. 17, 18. What goeth into the mouth (*viz.* meat) defileth not the man, but what cometh out of the mouth (*viz.* evil words) proceeds from the heart, and they defile the man. The tongue is but a little member, yet it boaſteth great matters, 'tis but as a ſpark of fire, but it kindles a great deal of wood, a world of iniquity, the whole courſe of nature, and defiles the whole body, *James* 3. 5, 6. *It defiles*, not only a mans own body and courſe, but *the body and community of them with whom we converſe too*, a little leaven leavens the whole lump: be not deceived, evil communication corrupts good manners, 1 *Cor.* 15. 33. What's the ill language or evil diſcourſe the Apoſtle means?

means? That which he had mentioned, *verſ.* 32. let us (ſay and do like *Epicures*, as they ſay and do) let us eat and drink, for to morrow we ſhall dye. *Such looſe Epicurean and Atheiſtical diſcourſes do debauch men and their manners.* Many an ingenuous and hopeful perſon hath been corrupted by ſuch ill diſcourſe: they have no good converſation, who uſe evil communication; perſons of evil words are ſeldom perſons of good manners, or if ſo for a while (for *vino repentè fit peſſimus*) none being ſuddenly wicked, or worſt at firſt, yet they degenerate and grow immoral and ill-manner'd more and more. Lying frequently makes men at laſt ſo unacquainted with truth, that they ſcarce think any difference to be between them; and they jeſt ſo long, that they forget to be in earneſt, til awaked by the quarrels that theſe things beget in and among themſelves.

5. *The tongue is either mans glory or ſhame*, worth much or nothing, as 'tis good or evil. God made mans tongue his glory, but ſin makes it his ſhame. Saith holy *David* to his tongue, awake, *my glory*, *Pſal.* 57. 8. and *Pſal.* 16. 9. *my glory* rejoyceth; which the Apoſtle (according to the Septuagint) renders, *my tongue* was glad, *Acts* 2. 26. And when is our tongue our glory, but when it ſpeaks to the glory of God? when its words are ſavory and gracious; but if our tongue be a lying tongue, a ſlandring tongue, or any other way evil, 'tis then our ſhame. Oh, the vaſt difference that there is between a good and a bad tongue! *Prov.* 10. 20. *The tongue of the juſt* is as choice ſilver (a precious commodity)

dity) but *the heart of the wicked* (and therefore his tongue) is little worth, 'tis but droſs; he pays too dear by a farthing, that pays but a farthing for that which is nothing worth: and this is ſo little worth, that he cannot tell how little, worth nothing, or if you will, *'tis worſe then nought* in being naught. Again, *Prov.* 12. 18. there is that ſpeaketh (*Daggers*, as we ſay) like the piercing of a Sword, dangerous and killing words, but *the tongue* of the wiſe is (not only a medicine or wholeſom, but in the abſtract) health. There is as much difference between a good and bad tongue, as between ſoundneſs and wounds, health and ſickneſs. Yet once more, *Prov.* 15. 4. *an wholeſom tongue* is a tree of life (which is for healing) but perverſneſs therein is a breach in the ſpirit: and a wounded ſpirit who can bear? or who can bear up under a broken ſpirit? But,

Sixthly and laſtly conſider this, *God will judge us for and by our words*, as well as by our works and actions. There is a place may make us tremble, and ſhould ingage us to take heed of our words, while we have a day to live, 'tis in *Mat.* 12 36. I ſay unto you, that every *idle word* that men ſhall ſpeak, they ſhall give an account thereof in the day of Judgment; and *verſ.* 37. for *by thy words* thou ſhalt be juſtified, and *by thy words* thou ſhalt be condemned. If we muſt give an account of idle, what account ſhall we give of filthy and ill-working words! of words that are corrupt, and do corrupt others! *Solomon* upon this account tells us, *Prov.* 18. 21. death and life are in the power of the tongue;

tongue; a man ſhall be judged and ſentenced according to it. There is ſuch a connexion between heart, tongue, and deed, that he who is judged by one, is judged by all of them, for *they agree in one.* 'Tis obſervable, that though all the charge, or moſt of it, in *Pſal.* 50. is for words, the ſin of the tongue. 1. In abuſing Gods good Word. 2. Uſing their own ill words, they gave their mouth to evil, &c. yet that the heart was conſenting, and the deed executing, *there was a concurrence and co-working of all three*: after his words are ſpoken of, ſaith God, theſe things haſt thou done, and it follows, thou thoughteſt, &c. *verſ.* 21. but I will judge thee, *viz.* for all this, yet eſpecially for thy words, according to what is ſaid, *Jude* 15. Behold, the Lord cometh to execute judgment upon all, to convince all that are ungodly among them of all their ungodly deeds, which they have ungodlily committed, and of all their (mark it) *their hard ſpeeches* which they have ſpoken againſt him: yea, againſt him in his members. 'Tis ſaid, *verſ.* 16. their mouth ſpeaks *great ſwelling words, viz.* as Murmurers and Complainers uſe to do: they will jeer the people of God, and twit them with the name of Holy and Spiritual, and utter *hard ſpeeches* againſt them; but when Chriſt comes to Judgment, he will call to account for all *the hard ſpeeches, and all the great ſwelling words,* which by way of complaint they have ſpoken againſt his members; or by way of flattery and admiration (for lucres ſake) they have ſpoken in commendation and praiſe of wicked and cruel men. Oh, take heed

heed of tongue-sins; when *Dives* was in Hell, the part that (it seems) was most tormented, was *his tongue*; for he begs water to cool his tongue, which gives some occasion to think that (even in relation to *Lazarus*) he had sinned much with his tongue, and used hard speeches against poor *Lazarus*; for 'twas by him he would have the water brought: *In quo peccamus, in hoc plectimur*, as and in what we sin, we smart and are pained and plagued, as *Dives* with and in his tongue. *If the tongue be set on fire of Hell while on earth, Ah, how will it be set on fire when in Hell!* The sins of the mouth cry for vengeance with an open mouth, and make others cry for it too, *Psal.* 59. 11, 12, 13. the holy man (not yet King, but Prophet) prays, scatter them, bring them down, O Lord! why, *David*, why so severe, what have they done? Oh; *'tis for the sin of their mouth, and the words of their lips*, for their cursing and lying; and then he is at it again, consume them, consume them in thy wrath. This is the dreadful imprecation that the sin of their mouth occasioned this merciful and good person to make against them, and to beg God to execute it upon them. *Sad will the account be that men will have to make for speaking, as for working of iniquity.*

On all these considerations, let me beseech you to take heed as to your words, and, 1. *let your words be few*; and that not only in your commerce and conversation with men, but in your addresses to God, *Eccl.* 5. 2. God is in Heaven, and thou upon Earth, therefore *let thy words be few*; which is much of the meaning

of

of our Saviour in the Prayer which he taught his Diſciples, as will appear by comparing the 6, 7, 8, 9. *verſ.* of *Mat.* 6. 'Tis a vanity that attends men in Religion, that they think to be heard for their loud and much ſpeaking; *ſilence were better then ill-ſpeaking, yea* (and many times) *then much-ſpeaking.* 'Tis true, there is a time to ſpeak, as there is to be ſilent (and happy they that improve it well) but yet 'tis ſeldom that a multitude of words are without ſin; and therefore he that refraineth his lips is wiſe, *Prov.* 10. 19. *Silence diſcovers wiſdom, and conceals ignorance*, and 'tis a property ſo much belonging to wiſe men, that the Oracle tells us, *Prov.* 17. 28: That a fool when he holds his peace, is accounted wiſe, and he that ſhuts his lips, is eſteemed a man of underſtanding: And as a very worthy and noble Perſon expreſſeth it, *If ſilence were as much in faſhion, as 'tis charitable to mankind to wiſh it, the Regions of Hell would be far thinlier peopled, then now they are like to be.* Many have repented for uſing their tongues too much; 'tis true, a man that holds his peace may offend with his tongue, but 'tis a more ſcarce and ſeldom crime, then that of much (which is uſually too much) ſpeaking. 'Tis Goſpel-doctrine which teacheth us to be ſwift to hear, and ſlow to ſpeak, *James* 1. 19. *Moſes*'s imperfection or defect would be an excellency in ſome perſons, *to be ſlow of ſpeech*; and 'twere well with ſome, if they had got ſuch a cold, as would keep them from ſpeaking. Oh, the *prittle, prattle* that abounds among the *buſie bodies* of this world! and there are many, not only vain, but *unruly* talkers,

talkers, *Titus* 1. 10. that a man had need of more patience to hear them, then to hear the beating of an unbraced Drum: and, alas, 'tis not only the chat and tattle of idle Gossips (such as, 1 *Tim.* 5. 13.) who spake unbecomingly, and things which they ought not; but much of the discourse that wastes mens time (who would be loth to drink and swear it away) consists of talk that flatters the present, or detracts from the absent; censuring of Superiors, or despising of Inferiors! what empty and ridiculous, if not frothy discourses (that excite to carnality) are the common entertainments, even among them that pretend to better things! what's such company and converse good for, but to quench zeal and fervency, yea, the ready way to lose credit and good name; and if not innocency, yet always time, which is too precious to be squander'd away and lost, much more to be sinned away! Shall a man of much talk be justified, *Job* 11. 2. Oh no, *much talk is full of folly*; for a dream cometh through a multitude of business, and a fools voice is known by multitude of words, *Eccl.* 5. 3. and in the multitude of dreams and *many words*, are divers vanities; but fear thou God, *vers.* 7. *as if multitude of words were inconsistent with the fear of God*; for to that purpose the words sound. We cannot well speak too little, unless we speak by command from God, and in obedience to it. Therefore,

2. If we will, or must be speaking, *let us speak as we ought*, let our words be wholesom words, such as carry Physick and health in them: safe and

and ſound ſpeech that may not be gain-ſaid nor reproved: that may do no hurt, but that may do good. We ſhould ſpeak that which is good to edifie men, that which is good for our ſelves and others, *either naturally, civilly, morally, or ſpiritually good*, as occaſion offers and requires. I intend no particular enumeration of *Tongue-ſins* to be avoided, nor any diſtinct and particular Diſcourſe about ſpeaking and ordering our Tongues; but only to hint theſe things in general, leaving the particular Application and Improvement to be made by every man, as his own caſe calls for; and therefore to conclude this, I ſhall commend but theſe two things in relation hereunto.

1. *Look well to your hearts*, if they be not well kept, your tongues will be ill kept; and therefore 'tis ſaid, *Prov.* 4.23. keep thine heart with all diligence, or (as 'tis in the Hebrew) *above all keeping*: it needs more keeping then any thing elſe, for all the reſt are at the hearts diſpoſe, both faculties and members; therefore keep a ſtrict watch and ſtrong guard over thine heart; the ſpeaking of the tongue is from the muſing of the heart, which is as fire in the boſom that cannot be hid, but will break out into a flame of words, as the Phraſes are uſed, *Pſal.* 39. 3. when thou art heart-full, thy mouth will run over, and if the fountain of thy heart be bitter, the ſtreams of thy words cannot be ſweet. When Holy *David* prayed that the words of his mouth might be acceptable, he prays for this in relation to it, *Let the meditations of my heart be acceptable*, *Pſal.* 19. 14. If the latter, *viz.*

viz. our meditations be not; the former, *viz.* our words, are not like to be acceptable. When our heart speaks our words, our words speak our heart, and 'tis but one thing: and no sooner doth our heart indite a good matter, but our tongue will be as the Pen of a ready Writer, *Psal.* 45. 1. The heart of the wise teacheth his mouth, *Prov* 16. 23. the Hebrew is, *maketh his mouth wise*: the fool speaks with an open mouth, any thing that's uppermost; but a wise man opens his mouth and speaks, gravely, wisely, and upon deliberation. The mouth needs going to School, and if we will have it wise, let us get it a *wise heart* to be its Tutor, to teach it the art and grace of speaking wisely and well; the heart of the wise teacheth his mouth.

2. *Pray to God*, for prayer is the means general for preservation and sanctification of heart, tongue, and life: lift up thy heart and soul to him, and pray as, *Psal.* 19. 14. of which I newly spake; and say as, *Psal.* 51. 15. *O Lord*, open thou my lips, and my mouth shall shew forth thy praise; and as, *Psal.* 71. 8. let *my mouth* be filled with thy praise, and with thine honour all the day. And again, *Psal.* 141. 3, 4. set a watch, O Lord, before *my mouth*, and keep the door of my lips, and incline not my heart to any evil thing. *That's well kept that God keeps*, and if he keep not the City, the watchmen watch in vain. Commit thy self to the Keeper of *Israel*, and all will be well, *Prov.* 16. 1, 2, 3.

3. *Caution against Deed-sins.*

Not in Deed-sins. The third thing I am to exhort from, and caution

caution against, is living in the practice of any sin; yet before I directly speak thereunto, I crave leave to say some things about and against *sins of omission*, a thing too seldom treated or taken notice of, though scarce any guilt more common:

I shall therefore debort { 1. *From sins of Omission.* 2. *From sins of Commission*

1. *Take heed of sins of Omission*; it is a sin to omit what good is commanded, as well (or ill) as to commit what evil is forbidden, not to do what we ought, as to do what we ought not. We are not only to eschew evil, but to do good also, 1 *Pet.* 3. 11. and I the rather insist a little hereon, because many are more apt and prone to omit Duties, to be neglectful of doing good, then to commit (especially) gross and palpable evils; and withal, to look upon it as a less evil, if any at all, there being so many (though but trifling) excuses ready for it, as you may see, *Luke* 14. 18, 19, &c. I beseech you therefore to consider these things. 1. Of sins of Omission.

1. That good, and some of the best of men have been guilty hereof, and have suffered hereby; to instance but in two: the first is *Jacob*, who was exceeding tender of telling a lye, though 'twere to get a blessing, *Gen.* 27. 11, 12. but this *Jacob* was so forgetful of, and did so long neglect and omit to pay his vow, which he made at *Bethel*, that God minds him of it, *Gen.* 35. 1. and for the omission whereof, it's supposed, that the afflictions mentioned in the former Chapter did befal him. The other Instance is *Hezekiah*, a good man and a good King, who